Mysteries AND REVELATIONS.

OR,

The Explication and Application of severall Extra-essentiall and borrowed Names, Allusions, and Metaphors in the Scripture.

BY

RALPH VENNING.

MARKE 4. 11.

Unto you *it is given to know the* Mysterys *of the* Kingdome *of God; but unto them which are* without, *all things are done in* Parables.

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To the Reverend my much Honoured Friend,

Mr. GEORGE HUGHES, Preacher of the Word of GOD in *Plymouth*.

Reverend Sir,

IF Alexander *were ſo much engaged to* Ariſtotle, *as that it became a queſtion, whether he ought not more to him then to his father* Philip; *and that onely becauſe he learnt him ſome* natural Philoſophy: *how much more am I obliged to you, whoſe* Miniſtry *God did principally uſe to teach me the knowledge of* ſelf *and* Chriſt, nature *and* grace. *Beſide the addition of many other* (not Common) *favours and pledges of your* heart-love *towards me, which ſtill ſtand before me as* Memorial-Pillars *ingraven with this Motto,* Acknowledge with thankfulneſs. *I cannot forbear to mention, how after your long and ſore* travel in birth till Chriſt was formed in me, *your ſoul revived to ſee that a* Man-child (*and if I miſtake not*) *your firſt-born in that* * *Countrey*) *was delivered from the* belly of Hell *into the* lappe *and* boſome *of* Jeſus Chriſt. *And as your pain was great till I was brought into the faith, ſo your care was not little when I was brought in, to bring me up in the faith,* being gentle to me as a nurſe which cheriſheth her children: *yea and I can bear you witneſs, how you* exhorted, comforted, *and* charged me that I would walk worthy of God who had called me to his Kingdome and Glory.

Gal. 4. 19

John 16. 21

* Devonſhire.

1 Theſ. 2. 7, 11, 12.

I think I may truly speak it, and it will be no Hyperbole; that you were so affectionately desirous
1 Thess. 2. 8 of me for Jesus Christ, that you were willing to have imparted to me not onely the Gospel, but your own soul also, because I was dear unto you.
2 Cor. 3. 1, 2. *But* need you any Epistle of commendation from me? *No.* Yet I am your Epistle to be known and read of all men. *For* though I had ten thou-
1 Cor. 4. 15 sand instructers in Christ, yet but one father; for in Christ Jesus you have begotten me through the Gospel. *And I cannot but acknowledge to you,*
Philem. 19. *(that which* Paul *could claime from* Philemon *as his due)* I owe you not this onely, but my self besides.

Sir, *duty (which is nothing else but a* Tie *to something* due) *hath drawn this from me. And for an* earnest-penny *to you, and a* witness *to the world how much I am yours, I have Dedicated this little Book unto you; which that it will be entertained by you, as 'tis intended by me, is not doubted by*

Sir,
Your own son in and according to
the faith of the Gospel

RALPH VENNING.

To

To the Reader.

Courteous Reader,

IT *is said of* Scripture, *that it is deepe enough for an* Elephant *to ſwim in; and yet ſhallow enough for a* Lambe *to wade through; I have thought it ſafer to wade then ſwim: for having ſeen many an* Elephantine *wit ſwallowed up in the depth of* Scripture-myſteries, *I durſt not adventure into the* bottomleſs *Ocean; the* unſearchable *ſecrets which lie hid therein; eſpecially being taught* μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. *It's Engliſhed,* Rom. 12. 3. *And I confeſſe that the meaſure of my faith would not (could not) launch into the deep, but contents it ſelf to wade in the ſhalloweſt places; which I found ſo deep that the water had run over my head but not* the Spirit of God which moveth on the face of the waters, *held me up by the chin. I ſee there are* δυσνόητα, *things hard to be underſtood, which I ſhall admire in the* Myſtery, *till I ſee them in* Revelation. *Such as I have I freely give, having freely received: for I think that among the Saints, as* all things were, *ſo* all things (*eſpecially the diſcoveries of God*) ſhould be common. Talents *muſt not be* napkin'd *up;* Revelations *muſt not be* ingroſſed; graces *muſt not be* monopolized *and locked up in private breaſts;* Light *muſt not* be hid under a Buſhel: *for* cum grano ſalis *the verſe will paſſe.*

Gen. 1. 2

Acts 2. 3.

Mat. 10. 8

Acts 4. 32.

Mat. 5. 15

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.

Let that be,

Thy knowledge's of no uſe, unleſſe thou ſhow
To other men what thou thy ſelf doſt know.

Job 31. 17 *I would not therefore eat my* morſels *alone, but ſhal willingly keep* open houſe *& make them cõmon to all commers, & ſhall rejoyce to have all the world,* fellow-commoners, *to take their part and dip in the ſame diſh with me. That which I have to ſet on the* Table *is a diſh of names, which though for their outſide they look like* dry bones, *yet within they are full of* marrow *and* ſweetneſs. *I have broken ſome of them up that they might be* edible, *and do here preſent them to the world to ſee and taſte if they be not ſo. I have at this time made choice only of a few, moſt of which I have to my utmoſt illuſtrated with ſuch* Epithites *as the* Scripture *it ſelf gives them. Much more might have been ſpoken to all, both for explication and application, wherein they are* parallel; *as alſo concerning their diſparities and diſproportions, either in* exceſſe or defect. *But this for an Eſſay may ſuffice. That I have conſulted others both dead and living, and received ſome aſſiſtance from them, I willingly acknowledge; for I would not in the leaſt* own *that for* mine *which is not* mine own. *If this be bleſſed of God to do any ſervice, I ſhall willingly (as time and ſtrength ſhall be given me) offer a ſecond part into thy view.*

Thus, courteous Reader; *thou haſt an account of what I have done, and why; I know not what to adde, but to promiſe thee my prayers, and to requeſt thee for thine to God for a bleſſing; that it may bring glory to him, and good to thee, which is all that is aimed at by*

Thy friend and ſervant in and
for Jeſus Chriſt,

RALPH VENNING.

Myſteries and *Revelations*, concerning *God* and *Chriſt*, or *God* in *Chriſt*.

I. *God and Chriſt, and God in Chriſt is called a Father*, Iſa. 9. 6. Eph. 1. 3.

Father.

The Myſtery,

1. A *Father doth beget children.* And hence 'tis that *Fathers* are called *Fountains*, becauſe that out of their loines as from a well-ſpring, the *ſeed* ſcaturiates and flowes forth. A *Father* is alſo called a *Root*, becauſe from him the children ſpring up as ſo many branches.

Prov. 23. 22

Pſal. 68. 26

Matth. 3. 10 The root that is, to Abraham.

2. *Fathers name their name upon their children.* This is and was uſual; as appeareth from what *Elizabeth* her couſins told her when ſhe called her ſonnes

Luke 1. 59, 60, 61

The Revelation.

1. *God in Chriſt hath begotten us.* God is the *Fountain* from whom our being and well-being ſprings forth. We are his off-ſpring; the iſſue of the word of his mouth. God in Chriſt is the *Root* which beareth us; in which we ſtand and grow. We are the begotten of God in Chriſt.

1 Pet. 1. 3

Acts 17. 28, 29

Rom. 11. 18

2. *God calls all his children by his Name.* He puts his own name upon them, and *Chriſt* names his name upon them alſo. And hence 'tis (I ſuppoſe) that God

Num. 6. 27

Rev. 3. 12

sons name *John*. So *Jacob* would have *Josephs* sons named after his and his fathers name.

Gen 48. 16

3. *Fathers are very tender-hearted to their children.* Hence they have the name of fathers; because of the propensity of their wils, and the propitiousnesse of their good wils to them. They carry them in their bosomes as nurses; His *Father* loveth him. A *Father* pitieth his child; He is full of bowels toward his children: all which are expressions of much affection, and denote the setting of the heart upon children.

אב ab
אבה

Num. 11. 12
Gen. 44. 20
Psal. 103. 13

4. *Fathers defend their children* from wrong & injury. The Ancients did expresse this fatherly care *Hieroglyphically* by the fish *Glanis*, that is very industrious and diligent in hiding her spawn

God is so *jealous* for his people, because his *Name* is upon his people; and he doth it for his Names sake.

3. *God in Christ is very tender-hearted to his children.* He sets his eye and his heart upon them. God suckles his children and milkes many a drop of love from his breast into their mouth. He dandles them upon his knees, emboſomes them in his very heart. He loves them, he pities them, his bowels do yerne towards them. He smiles on them, and falls on their necks to kisse them. So kinde is their Father.

Psal. 103. 1
Isa. 63. 16
Jer. 31. 20
Luke 15.

4. *God doth protect and defend his children* from Satan, Sin, the World, and wrath to come. He hides them in the hollow of his hand, and covers them with his *wing*. He is

Psal. 57.

a

spawn and covering it; thereby to keep and preserve the young ones from being made a prey.

5. *Fathers do maintaine their children, and finde them meat, drink and cloathes.* They do not give them stones instead of bread, nor Serpents for fish, but meat to live on. Neither do they suffer them to go naked, but clothe them as becommeth children.

6. *Fathers do teach and instruct their children.* And that

1. By admonition.
2. By correction.

Both which are not onely expedient, but for the most part necessary to the tutoring and disciplining of

a *Sanctuary* to them to defend them from wrong. *He that toucheth them, toucheth the apple of his eye,* &c. Isa. 8. 14. Zach. 2. 8.

5. *God in and by Christ maintains his children.* He leads them into his banqueting-house; sets his sweet meats before them; feeds them with the *Kidneys* of Wheat; makes them a feast of fat things, with wine on the Lees well refined; and *sauceth* all their meat with love. He clothes them with wrought Gold and Needleworke; with the white Linnen of Christs righteousnes, and *embroiders* it with all graces. Cant. 2. 4. Deut 32. 14. Isa. 25. 6. Psal. 34. 13, 14.

6. *All Gods children are taught of God.* Isa. 3. 4, 5.

Both by { admonition and correction.

And indeed the Saints learn most of their *experimentall* knowledge under the rod in the Schoole of correction. Rom 5. 3, 4.

of children. And the same word both in *Hebrew* and *Greek*, which signifies to instruct, signifies also to correct. *To instruct by correction, and to correct for instruction.*

יסר
Παιδεύειν

rection. Admonition teacheth them to believe by what they hear; but correction by what they see and feel. *They are corrected for instruction, and they are instructed by correction.*

1 Cor. 12. 14.

7. *Fathers provide for their children.* They lay up for, and leave to their children estates, portions, and inheritances. *Abraham* gave an inheritance to *Isaac*, and to his children by *Keturah* he gave gifts. And *Caleb* gave to his daughter the Southlands, and also upper and neather Springs of water.

Gen. 25. 5, 6.

Josh 15. 19.

7 *God gives his children rich portions.* All things for this life, & that which is to come. God gives them all his estate, that is, *Heaven* and *Earth*; and though they be as if they had *nothing*, yet they possess *all things*. God, Christ, the Spirit is their portion; their lines are fallen in a wealthy place, for they are joyntheirs with Christ.

1 Tim. 6. 17.

Psal. 16. 6.
Rom. 8. 17.

The disparity *between* God *and* Fathers; *or the* transcendency *of* God, *and* deficiency *of* Fathers.

1. *Fathers do sometimes* (having their hearts hard'ned, and their bowels straight'ned by sin) *for-*

1. *But God doth never forget his people.* He is always a Father that loves, takes care, and pro-

Isa. 63.16. *forget & neglect their children.* *Abraham* may be ignorant of them, and *Isaac* may not know them. The mother (*and the Father also*) may forget the fruit of the womb, and the seed of the loines, and become cruel as the *Ostrish* in the wilderness.

Isa. 49.15.

Lam. 4.3.

2. *Other whiles Fathers do cocker their children*; and spoile them by being fond of them. They spare the rod, and spoile the child.

3. *Fathers* (when they instruct their children) *can onely speak the word to them, they cannot speak it into them.* 'Tis not in their power to mend them by speaking to them; they leave the heart unreformed. They may charge them not to offend, but cannot keep them from offending; as doth appear by the sons of *Eli*.

Math. 21.28,29.

Sam. 2.23,24, 25.

4. *Fa-*

provides for them. God lets their sinnes slide out of his memory; *He will remember them no more*; but as for them, they are ever dear and precious in his eye. God will never be unmindful of his people, *never leave them to the wide world.*

Jer. 31. 34.

2. *But God never cockers his people.* God is not fond of them. He knowes how and when to strike them, as well as he doth to stroake them.

3. *But God* (when he instructs his people) *doth not only deliver truth to them, but them to the truth.* He speaks them to be & do, as they ought to be & do. He writes his law in their heart, and as he would have them, so he makes them. He changeth the heart by his words speaking. He chargeth them not to offend, & keeps them from offending.

Jerm. 31. 33.

4. *But*

4 *Fathers cannot provide an equal portion for all their children.* They cannot give all to all; they usually give their heire the most, and serve the rest like *younger brothers*, who must shift for themselves, and live by their wits, by their Swords, &c.

5. *Fathers are but for a time*; they go hence, and are seen no more. *Fathers are but sons of yesterday, and* to morrow return to their mothers womb, the grave.

4. *But God divides to all alike, he gives all to all.* God gives the least member, the youngest child as great a portion as he gives to the head and heire himself, for they are all *coheires* with Christ, and have all the same kingdome, glory, Heaven, and happinesse. Rom. 8. 17.

5. *But God is a living God*, even *to eternity.* He is Father of eternity, in eternity, and to eternity; he was, is, will be, and cannot but be God.

II. *God and Christ, and in Christ, is called a Fountain*, Jerem. 2. 13. Zech. 13. 1.

Fountain.

The Mystery.

1. A *Fountaine is the spring and head of waters.* 'Tis the wombe in which waters are conceived, and from whence they issue and stream forth Gen. 7. 11.

The Revelation.

1. *God is he from whom* (as from a Fountain) *flow all our Rivers of joy and consolation.* God is the spring, the beginning, the rise, the head of

forth. A Fountain is the riſe and beginning of waters.

2. *A Fountaine denotes abundance and fulneſs.* Oh that mine head were a fountain of tears, that is, full of tears, that I could weep abundantly. A Fountain hath plenty of waters. 'Tis very unuſual to find Fountains without water.

3. *A Fountaine is* (not onely capacious but) *tenacious alſo?* for the place which contains the *vapors* is very denſe, hard and well compact, leſt the water ſhould too *prodigally* diffuſe it ſelf and ſo evaporate. A Founaine retains the water, and lets it go forth onely at ſome certain paſſage.

4. *A Fountain* (when it

of all the waters of life.

2. *God and Chriſt hath an abundance;* yea all fulneſs of grace, of holineſſe and righteouſneſs in him. He hath not onely a few droppes of grace and conſolation, but is an *Ocean* of both; contains a whole Sea of goodneſs within himſelf; Infinite fulneſs which knowes no heighth, nor depth, nor bredth, nor length. His mercies never faile. Ephes. 3. 19. Col. 1. 19. Lam. 3. 24.

3. *God doth* (not onely containe, but) *alſo retain the waters of life.* God holds them in the hollow of his hand; they are bound up in the boundleſs being of God, and cannot go away from God, but onely thorough one paſſage, and that is Jeſus Chriſt.

4. *God* (through Chriſt

מקור Jerem. 6.7. * Standing water is dead.

it hath vent given) **casteth forth the waters.* Hence the water is called * living water from the motion and bubling forth. Fountains are so *pregnant* and *dig-bellyed* with waters, that they seem to be in sore travell till they be delivered, and have found a *meatus*, a veine, a passage through which they may scaturiate to water the world.

עין An eye.

5. *Fountains do always empty themselves into the lowest places.* Psal. 104. 10. They love to glide in the *valleys* of the Earth.

6. *Fountain-water is common to all*, and 'tis to be had freely without paying for it. It was a time of great misery when they paid for their waters. Lam. 5. 4. Every man may come to the Fountain.

7. *Fountains yield pure and unmixed water.* Christ who is the Fountain-mouth) *is always casting abroad his waters*; his heart is alway flowing and running forth His bowels are so full of goodnesse, mercy, and love, that he seems restlesse till he be (through Jesus Christ) powring out the waters of life upon his people. He is alwayes diffusing, imparting and giving forth himself to his Saints.

עין

5. *God filleth the humble, and walketh in the lowest of hearts.* Isa. 57. 15. Mountainous spirits are resisted, but valley-spirits are watered. Jam. 4. 6.

6. *The water of life* (which flowes from the fountain of Gods breast) *is common to all.* 'Tis common salvatiõ, to be had without money, or without price. God doth not sell his waters, but gives all freely. Jude 1. Isa. 51. 1.

7. *Gods water is pure and purifying*; cleare, and

ter. Dulciùs ex ipſo fonte peruntur aquæ Fountain-water is clear, faire, and without mud.

8. *Fountains are pleaſant and delightful.* A Fountain doth much adorne and beautifie a place, and adde very much to 'its pleaſantneſs.

9. *Fountains do not yeeld freſh water and ſalt*, freſh water and bitter; well and ill-reliſhed water doth not proceed from the ſame fountain.

10. *Fountains are ſeldom dry, their waters fail not.* They are always ſpending, but never ſpent. They are like the barrell of Meale, and the cruſe of Oyle, that did not waſte in uſing. *They never give out all, though they be ever giving out.*

and clarifying. There is no mudde among Gods water, 'tis *chryſtall* and faire indeed; ἄριστον μὲν ὕδωρ, farre better then Wine.

8. *At Gods right hand* (that is, with Chriſt) *there are pleaſures and delights for evermore.* Therefore Chriſt is called a Fountain of gardens.

9. *There is no ſalt, tart, or brackiſh humors among Gods waters*; nothing bitter, nothing ill-taſted flows from God, but every drop is *Hony ſweet.*

10. *Gods breaſt is always full, though he give ſuck every day.* Though his waters flow forth in ſuch abundance, yet his Ciſternes are never empty. Gods water is alway living; that is, flowing. Though we ſpend upon God, he is not ſpent by us; he is as full after as he was before. *He hath not the leſs when he gives us all.* Though

Though Fountains hold forth much, yet they hold not forth all of God; herein they fall short.

1. *Fountains are beholding to something without them* (either Sea or vapors) *for their water.* Though it be there conceived and formed as in the womb, yet the seed is from without.

2. *These Fountains cannot give life* though they helpe to maintain life; neither can they restore life to the dead.

3. *These Fountains cannot fill and satisfie.* Though a man drink of them, he is still thirsty.

John 4. 13.

4. *These Fountains may be filled and stopt up,* and so yeeld no water; as the well which *Abrahams* servants had digged.

Gen. 26. 15.

1. *But God is beholding to none; he is in himself, and of himself.* God is independent upon any (being superintendent over all his creatures:) God takes in nothing from without.

1.

2. *But God is a fountain of living water, that is, life-giving:* and there is nothing better to recover a poor fainting or dying soule, then Gods *Aqua vitæ.*

3. *But Gods water satisfies the drinker.* He that drinks thereof shall never thirst more.

John 4. 14.

4. *But God will not, cannot faile of his fulnesse or freenesse.* Neither can he be stopt up by any *Philistins* from watering his people.

III. God

III. *God and Chriſt, and God in Chriſt is called Light,* John 1. 5. John 1. 9.

Light.

The Myſtery.

1. *Light of all the creation was the firſt creature.* All God's words end in works, and the firſt word that God ſpake was, Let there be light, and it was ſo. The firſt word made the firſt being, *viz.* Light.

2. *Light is one of the chiefeſt ingredients of all beings.* The leſs of light there is in any being, the neerer it approacheth to nothing. The more light any being hath, the more excellent, uſefull and precious it is. Among ſtones the moſt *Diaphanous* and *Lucid* are moſt precious; and 'tis in this that one Star *exceeds* and *excels* each other in glory.

3. *Light imparts it ſelf.* 'Tis of a ſpreading

The Revelation.

1. *God is the firſt and beginning of all beings.* The firſt, not as if God at any time began to be; but becauſe all beings ſucceed him. They are but *ſecond beings*, flowing from God the firſt being. Acts 3. Rev. 3, 14.

2. *God in Chriſt is he of whom, by whom, and in whom all things are what they are.* The leſſe of God, the leſſe of being; for, if *out of* the creature you *ſubſtract* God, the *remainder* will be nothing. And this is it which makes the Saints the moſt precious creatures, becauſe they are fulleſt of *Light*, that is, God in Chriſt. Col. 1. 16, 17.

3. *God is of a communicative nature.* He

Omne bonum est diffusivum.

ing nature. It doth not contract and confine it self within it self, but is diffused through the whole Universe.

Job 36. 30. Hosea 6. 3.

4. *Light imparts it self freely.* It is not brought by attractives, but comes of its own free motion.

5. *Light imparts it self suddenly.* 'Tis almost an instant, in an unconceivable time as 'twere, *in ictu oculi*, in the twinkling of an eye, dispersed from one side of Heaven to another.

6. *Light imparts it self in abundance.* It doth not stay in the eye-lids of the morning, in dawning and twilight, but ariseth more and more to perfect day.

Prov. 4. 18.

7. *Light imparts it self to all.* It fils every eye. The Sun shines on

Matt. 5. 45.

gives forth himself, to, and makes all the creatures participant of his goodnesse. God doth not keep in, but gives forth his goodnesse.

4. *God gives not by constraint or of necessity, but willingly.* He is such a giver as he loves a cheerful giver; not induced by any argument, but his own will and pleasure.

5. *God gives forth himself in a moment.* He no sooner saith to nothing, *Let it be*, but it becomes something. Creatures are no longer in making then God is in speaking the word.

6. *God gives forth his fulness to his people.* Fulnesse of light and wisdome of all grace, till they come to their *noon tide* of a perfect stature in Christ Jesus.

Joh. 1. 16. Ephes. 4. 13. Joh. 1. 9.

7. *Christ enlighteneth every man that cōmeth into the world.* All with

on the just and unjust. It is not confined to this or that man, but is common to all.

8. *Light imparts its self irresistibly.* It makes way for it self by dispelling, scattering, and breaking through darkness.

9. *Light suffers no breach.* It abides whole, though the aire be divided.

10. *Light abides pure, though the aire be corrupted.* Light admits not of corruption; it is not infected, though it look into all filthiness, though it touch pitch, 'tis not defiled; Light hath no communion with the filthiness of darkness.

11. *Light makes all things visible.* It discovers all things to us. We could not see; our eyes would do us no good but for the light.

with reason, some with grace. He holds forth his light to every one, and offers it to any poor sinner.

8. *God makes way for himself in the hearts of sinners.* He dispels and breaks all the works of darkness to come into souls.

Though he be resistible, worketh irresistibly.

9. *God cannot be broken nor divided,* though all creatures (wherein God is) were shatered in pieces & *crumbled* into their first *atomes* of dust.

10. *God is pure,* though the creatures in and with which he is, be infected. Sinne cannot touch God. Though he know it, see it, and order it, yet he is not defiled by it.

11. *God is the light, by which we see light.* God reveals himself & his Son, & us & our sin to us, which we should not know *aright* but for the light of God.

Psal. 36. 9.

12. *Light brings heat with it.* All Light hath some degrees of heat with it, it heats by rarifying and attenuating the matter.

Sic Philosophantur.

13. *Light helps motion, the day is a time of working.* With the light creatures arise to their severall imployments; and when light departs, they (excepting beasts of prey) retire, & are still.

Psal. 104. 23, &c. John 9. 4.

14. *Light is very comfortable.* Darkness and sadness are companions, so are light and joy. *Diogenes* the *Cynick* priz'd the light, the Sun-shine above any thing *Alexander* could give him. Light is a *sweet*, a pleasant thing, and therefore put for all kind of prosperity and happiness; and when *Job* would have the day of his birth cursed, saith he, *Let there be no light in it.*

Eccles. 11. 7.

Isa. 60. 20.

Job 3. 4.

15. *Light is the beauty and ornament of the world.*

12. *God enlivens as well as enlightens.* He heates and enflames hearts. The light of God rarifies, attenuates, and softens the hearts of men.

13. *The light of God doth much help and facilitate the creatures.* And none do work for God, but they who are enlightned by the light of God.

14. *God is our comfort.* He onely refresheth and rejoyceth poor dejected and sorrowful souls. To be without God, is to be under a curse, and miserable. To be without God, and in darkness; is all one. To be enlightned and to be with God is our happiness; & *Paul* concludes all in this, That the Saints may be filled with a spirit of Revelation, & have the eyes of their under-standing enlightned.

1 Pet. 2.

Eph. 1.

15. *God in Christ is the beauty & ornament of*

world. It is that which makes all things shew so lovely and amiable; the fairest and most lovely objects, if set in the darke, afford no pleasure, no delight nor contentment at all.

16. *Light is homogeneal.* Every twinkling of light is light, 'tis throughout like it self, that is, Light.

of Heaven and Earth. For God & the Lamb, is the light thereof, Heaven would be but an obscure place if God and Christ were not there. God in Christ is the joy of joyes, the beauty of beauty, the sweet of sweetness, the glory of glory. There is no contentment where God is not. Revel. 21.

16. *God is all God.* God is God in all, God beyond all, and God without all, and there is nothing in him but God. Quidquid est Deo est Deus.

Hitherto you have seen wherein God is as light; now you shall see wherein light is not as God.

1. *Light is a creature,* 'tis a made thing. It may be said of light, it was not.

2. *Light* (as some, and they Philosophers of no small name, affirm) *is a body*; yet of all bodies the neerest a spirit. 'Tis a spirituall body. 3. *Light*

1. *But God is Creator.* God was not made, but ever was God. It cannot be said he was not.

2. *But God is a Spirit*; that is such a being as never eye saw, nor ear heard, nor hath it entred into the heart of man to conceive what he is. John 4 24.

3. *But*

3. *Light diſcovers things obvious to the eye.* It cannot enlighten the inward man.

4. *This Light muſt finde a viſive faculty, or elſe a man cannot take it in.* This light doth not give eyes, but object to the eyes; it doth not make a blind man to ſee.

5. *This Light hides Heaven from us.* It vailes from our eyes the glorious *Canopie* of Heaven, the beauty of whoſe glittering ſtars wherewith Heaven is *enameled and beſpangled*, cannot be ſeen in the light.

6. *This Light gives way to darkneſs.* It doth ſometime lie wrapt up under an *Eclipſe*, this *day* is ſometime *benighted*.

7. *This Light ſhall have an end.* There is a time for light, and light is but for a time. There will be an eternity of *time*, that is duration, when this light

3. *But God enlightens the hidden man of the heart.* Gods light reveals both his ſecrets and ours.

4. *But God gives the eye as well as the object to the eye.* He makes the blind to ſee by his light. He gives the *Organ* as well as the Object, or the *medium*.

5. *But the light of God opens the very Palace, yea the Preſence-chamber of heaven, that is, the boſome of God to us.* The light of God darkēs only theſe lower *viſibles* which are not worth a *glance* or a *caſt* of a Saints eye.

6. *But* (as to God both night & day are alike, ſo) *he is alike light, night & day.* He never lies *vail'd* over with any *ſhadow*.

7. *But God ſhall never have an end.* God ſhall never ceaſe; though he be *Omega* & the laſt, yet he will be everlaſting. God will not be at an end,

Ω

at

light shall be mussled up in darknesse and never shine again; this Sun shall set and rise no more. This *light was in darkness from eternity, and shall be in darkness to eternity.*

at the end of the world, God ever was, God ever is, and God ever will be. *From eternity God was, in eternity God is, and to eternity God will be.*

IV. *God and Christ, and God in Christ is called a Rock.* 2 Sam. 23. 3. 1 Cor. 10. 4.

Rock.

The Mysterie.

1. A *Rock is a firme and sure foundation.* Soft stones will not bear a superstructure, nor endure the beating of a tempest. Therefore Christ calleth him a wise builder, who builds his house upon a Rock. Such a house stands it out against stormes, because founded on a Rock, a firme place. Soft stones *as were they of Carthage*, will not, nay cannot stand it out.

2. *Rocks yield shade against the heat*, and keep off the scorching of the Sunne from them that ly under

The Revelation.

1. *God in Christ is a sure and firme foundation.* If a man lay the structure of his salvation upon this *Corner-stone*, all the rage of Hell cannot subvert it, nor beat it down. He that believes on, that is, commits himself to this *tried Corner-stone*, shall never be confounded. God will make the roaring waves his *Iudibrium* and scorn.

2. *The Rock Christ Jesus can shade a man from the wrath of God.* He can keep a soul from being *sin-burnt*,

der them, that they be not *Sun-burnt*. Oh how great mercy is the ſhadow of a great Rock in a weary land!

Iſa. 32. 2.

3. *Rockes are places of height and eminency*, from whence we take pleaſant proſpects and ſee afarre off; ſaith *Balaam*, from the top of the Rockes I ſee him, and from the hills. The *Eagle* makes her neſt on high, ſhe dwelleth in the *Rock*.

Num. 23. 9.

Job 38. 28, 29.

4. *Rocks are ſtrong, and thereby places of ſecurity*. They are *Cannon-proof*, and can ſtand it out againſt all batteries, and prove themſelves impregnable. They that were in diſtreſs hid themſelves in Rocks; and *David* for ſecurity came into a *Rock*.

1 Sam. 13. 6.
1 Sam. 23. 25.

5. *Rocks are very durable, permanent and laſting*. They do not weare away, nor grow weak or *hell-burnt*. He can refreſh a poor wearied ſoul with his ſhadows.

3. *Chriſt our Rock is high and eminent*, taller by the head (as was *Saul*) then all his brethren. And if a man ſtand upon his ſhoulders, he may take a better ſurvey of Heaven then *Moſes* could of *Canaan*, when he ſtood on the top of *Piſgah*. He ſees moſt of God that ſtands on Chriſt to behold him.

Pſal. 61. 2.
1 Sam. 9.
Deut. 3. 27.

4. *God in Chriſt is our place of ſtrength and ſafety*. Chriſt is a Rock that is, *Divel-proofe, world-proof*, and *fleſh-proof*, none can ſtorm nor undermine this *Rock*. Here a poor ſoul may hide it ſelf and be ſafe; for being in Chriſt, he may challenge law, ſin, death, & hell to do their worſt.

1 Cor. 15.

5. *God and Chriſt are everlaſting*. They never decay nor waſte. Though God hath been

weak with age. They were among the *Ægyptians Hieroglyphical* of perpetuity.

6. *Rocks yield Honey*, as God ſaid, out of the Rock with Honey would I have ſatisfied them: yea God made them ſuck Honey out of the Rocke. Sweet waters.

7. *Precious ſtones and Jewels* are but as it were the *ſperme*, the ſpawn, or (*as ſome Philoſophers would have them*) the ſweat of *Rocks*; all rich mines of Gold, Silver, Tinne and Braſſe are in and among the Rocks.

8. *Rocks yield the pureſt, the ſweeteſt, & moſt pleaſant ſprings of water.* The cleareſt water is that which comes percolated and ſtrained through the Rocks.

9. *Rocks yield Oyle.* The hardeſt Rocks the ſofteſt Oyle. The Rocks poure out Rivers

been ſo long, and wrought ſo much, he is no older nor weaker then he was.

6. *All our Honey-ſweet comforts are from our Rock Chriſt.* The gracious words which droppe from Chriſts mouth are ſweeter then Honey or the Honey-comb.

7. *In Chriſt are hidden all the precious treaſures of grace, wiſdome, and knowledge.* The graces of the Spirit, which are the Gold and Silver, Pearles, and precious ſtones of the Saints, are the immortal ſeed of Chriſt, and the diſtilling of his drops of ſweat upon us.

8. *The pureſt, yea all the ſprings and Rivers of joy flow from Chriſt.* 'Tis out of this Rock that the clear and Chryſtalline ſtreams of living waters bubble forth.

9. *Chriſt our Rock ſends forth the Oyle of the Spirit* to anoint his people, to ſupple and

vers of Oyle; Water like Oyle. *Pliny* mentions a fountaine in *Cilicia* neer the City *Soli*, that yieldeth water which serveth instead of Oyle.

Judg. 20. 20. & 13. 19.

10 *Rocks were places of Sacrifice.* They were instead of Altars. They laid the flesh and the unleavened cakes upon the Rock.

11. *Rocks have no beautie nor comelinesse.* They are rough and craggy things.

Isa. 53. 2.

12. *Rocks are very dangerous to stumble at, and to fall on*; all that falls on them is bruised, if not broken to pieces.

and soften their hard hearts. We have received an unction from the holy one.

1 John 2. 2.

10. *Christ our Rock is our Altar* upon which we offer up our duties to God, yea he was the *Altar* upon which himself was sacrificed.

Heb. 13. 10. & 9. 2.

11. *Christ* to the eye of the world *had no beauty why he should be beloved.*

Isa. 53. 2, 3.

12. *Christ is a stone of offence, & stumbling to many*, but he that falls on that stone is broken, and if the stone fal on him, he's ground to powder.

Rom. 9. 33. Luke 20. 18.

Christ not a Rock in all things: For,

1. *Rocks* are breathlesse, senseless, and motionless *bodies.*

2. *Rocks are of the coarsest sort of creatures*: They are of a very low being, the next to nothing. They share very little of the active

1. *But Christ*, a living, lively, and active *Spirit.*

2. *But Jesus Christ is the highest of, and the highest above all things.* He is nothing else but being, and that not constituted of

active elements, *fire and aire.* They are but earth condens'd and congealed into a massie lump.

3. *Rocks* (though they are lasting) *are not everlasting.* They and time must have an end together.

4. *Rocks may be pierced through*, and so cease to be places of refuge, as 'tis said of *Hanniball* that he made his way through the *Alpes* with Vineger. Or they may be scaled,

5. *Rocks* (though they were Altars) *could not sanctifie* the gift; it was not enough to make the oblation acceptable that it was offered upon a Rock.

of any element, nor of any original principles but himself.

3. *But God & Christ everlasting*, the Rock of ages; His strength and all is alwayes so; He knows no end.

4. 'Tis impossible that any *Aqua fortis* should pierce thorow Christ, though it were the cup of his fathers wrath. The Prince of the aire hath no ladders long enough to scale Heaven, which is the tope of our Rock.

5. *But our Rock, our altar doth sanctifie the gift:* What ever *Incense* of prayer or of thanksgiving is offered upon Christ, the offering is consumed, that is, accepted for the Altars sake.

V. *Jesus Christ is called Manna.* Joh. 6, 48, 49.

Manna.

The Mysterie.

1. *Manna was mysterious and miraculous.* Therefore the children of *Israel* asked

The Revelation.

1. *Jesus Christ is a mysterious wonder and a wonderful mystery.* Wonderfull in his being,

asked what it was, for they did much ſtrange at it. It did occaſion wonder in them.

2. *Manna was given to them without their labor & induſtry.* They reaped what they never ſowed, it was ready prepared to their hand; they received it alſo without price, it coſt them nothing.

Cibus præparatus.

3. *Manna came down from Heaven.* That is from out of the aire, from on high. He rained down *Manna* upon them and gave them the Corne of Heaven. It was from above.

Pſal. 78. 24.

4. *Manna was a very excellent food*; and for its tranſcendency called *Angels* food.

Pſal. 78. 25.

5. *Manna had a very ſweet ſavour*; it taſted like wafers made with Honey; it had a very delicious and pleaſing taſte; and hence it's ſaid to have a taſte ſuitable to every mans palate.

Exod. 16. 31.

6. *Manna* being, being ineffable and incomprehenſible, wonderful in his birth, death and aſcenſion; Wonderful in the eyes of all.

2. *Chriſt is ours, not by our merit, but by Gods gift.* Chriſt is given freely; we work not our ſelves into Chriſt, nor Chriſt into our ſelves; but he comes and works us into himſelf.

3. *Chriſt came down from Heaven*; From the higheſt region of his Fathers boſome. He was not *filius terræ*, an earth-borne one; though he were borne on earth, he was begotten in Heaven.

Joh. 6.

4. *Chriſt is moſt excelling food.* The beſt ſoul-feeding & ſoul-fatting food in the world.

5. *Chriſt hath a ſweet taſte*, ſweeter then Honey or the Honey-combe. Never any man taſted Jeſus Chriſt but he cryed out, oh good! oh ſweet! none ever taſted him but he did pleaſe their palate.

Pſal. 34. 8.

6. *Manna did* not onely reliſh well, but it alſo did *nouriſhwell.* It fed them as well as if they had lived on all the dainties in the world.

7. *Manna fell in abundance*; they had enough of it: they were kept at *commons* indeed, and knew their allowance, but their *commons* was *exceeding* good and much.

8. *Manna was given to all.* It was not only for the Princes of *Iſrael*, but for the poor alſo, yea for all *Iſrael.*

9. *It was given equally to all.* They had all a certaine meaſure, not one more then another. They did all ſhare alike; they were all *fellow-commoners*, every man had his part, his *Omer.*

10. *They gathered it every day.* They could not ſubſiſt without it, it was their daily bread.

11. *Man-*

6. *Jeſus Chriſt doth afford the beſt nouriſhment* that can be; for none feed on him, but they are fat and well-liking. He is all nouriſhment.

7. *Chriſt is full of all grace*; and he ſets it all before his people: He doth not ſtint them, but they may eat their bellies full, Cant. 5. 1. eat abundantly.

8. *Chriſt is ſent to all*; not to great ones onely, but to great Iſa. 55. 1. and ſmall, rich and poor; He doth not exclude any.

9. *All true Iſraelites have a like ſhare in Chriſt*; They are all equally ſatisfied, He that hath much, hath nothing over; he that hath leaſt, hath no lack. The Saints have all the ſame portion, & every one hath all.

10. *Chriſt is our every daies food.* We cannot live without him, nor make a meal but upon *Chriſt.*

11.

11. *Manna fell in the night*; ſecretly and unexpectedly.

Exod. 16. 31. 12. *Manna was white*, it was a pure, cleare, faire, and bright thing.

13. *Manna was of a round figure*, which is the moſt perfect figure.

14. *Manna was to be broken abroad*, that it might be the more uſeful to them.

15. *Manna fell in all places where* Iſrael *was*. It was not to be ſcattered here and there, only at certain places, but whereever they pitch their campe, there it fell.

16. *Manna was doubled before the Sabbath*; in the latter end of the week, they had twice as much as at other times.

17. *Manna came to them very ſeaſonably*; they had ſtarved elſe, for

11. *Chriſt comes to poor ſouls ſecretly*, & when they expect him not.

12. *Chriſt is white & pure*, without ſin, he was altogether without ſpot or blemiſh. 1 Pet. 2. 22.

13. *Chriſt was round*, that is infinit and perfect; no beginning, no end, no *angle* of guile was found in him.

14. *Chriſt was bruiſed and broken for our ſin*. He underwent all our ſufferings for us, that he might be to the utmoſt profitable to us.

15. *Jeſus Chriſt is always where his people be*. Where they are there he ſends his *Manna* to feed them. He always fals among the tents of *Jacob* which he loveth. Iſa. 43. 2.

16. *The diſcoveries of Chriſt are doubled* now in the latter end of the world before our everlaſting Sabbath come.

17. *Chriſt came in the very nick & opportunity* of time: we had pe- Rom. 5. 6. κατὰ καιρὸν ἔτι ἀσθενῶν.

for they had nothing to eat; all their victuals were ſpent, they had nothing to ſubſiſt by.

18. *Manna is good* (ſay ſome) to helpe onward a birth, in time of travel. It will eaſe the paine, and make the deliverance the more ſpeedy.

periſhed in Hell for ever elſe. He came juſt when we had need of him, when we had no righteouſneſſe left to live on.

18. *Chriſt can eaſe & ſpeedily deliver* a poor ſoul in, and out of the pangs of the new birth. He knowes how to *midwife* the babe that there be no miſcarriage.

Yet Manna holds not forth all of Chriſt: For,

1. THey had *Manna only in the Wilderneſſe.* They had none when they came into *Canaan*; they had it in the way, but not at journeys end.

2. *Manna fell only on the week daies*; they could not goout to gather it; for there was none fel on the *Sabbath.*

3. *It melted away before the Sun*; it could not maintain it ſelfe againſt the batteries of Sun-beams.

4. *They grew weary of it, and loathed it;* they

1. BUt *Chriſt ſhall be our Manna in Heaven alſo.* He ſhall not onely be our viands in the way, but our meat alſo in our Countrey, when we come home. In via. In patria.

2. *But we have more Manna fals on our Sabbath then all the weeke long.* We have then two meales a day more,

3. *But we have Manna which never yeelds to any heat.* Chriſt ſtands it out againſt wrath, hell, and perſecution.

4. But the more the Saints have of Chriſt, the

they called it a light meat.

5. *Manna fed onely the body*, the outward man; it was not at all (*but typically*) advantagious to the ſpirit and inward man.

6. *They who ate that Manna died* in the Wilderneſs; it could not give life to the eaters, nor keep thē from hunger above one day. Joh. 6. 49.

7. *That Manna was but of little ſtrength*, for it could not preſerve it ſelf in continuation; it putrified, bred worms, and ſtanke, if it were kept but a night. Exod. 16. 20, 24.

the more they love (*and long for*) him. *They are never weary of Chriſt.*

5. *But Chriſt is food for our ſouls*: He nouriſheth the inward man, really and truly, he feeds our ſpirits.

6. *But Jeſus Chriſt* once eaten, *keeps the ſoul* not onely *that it never hunger* more, but *that it never die.* He gives eternal life. Joh. 6. 35. Joh. 6. 50.

7. *Chriſt* (even in the grave and night of death) *could* and ſtill *can* preſerve himſelf from all corruption & putrefaction; he never loſeth his ſtrength. Pſal. 16. 10.

VI. *God is ſet forth in Scripture by the name of Heaven.* Mat.th 21. 25. Luk. 15. 21. & 20. 4. Dan. 4. 26.

Heaven.

The Myſtery.	The Revelation.
1. *Heaven is high and elevated farre above the Earth*; therefore called the Throne of God; and Thrones	1. *God is high, above the Heavens.* Eph. 4. 10.
	High { In glory. In goodneſs.

Veteres plerique putabant deum nihil aliud eſſe niſi cœlum, ſic Rabbin.

לשם שמים in nomine cœli. (i. e.) in nomine Dei. Pſal. 103. 11. Matth. 5. 34.

The

Thrones are on high, to which Kings do aſcend by degrees, ſteps, or ſtaires.

2. Heaven (for its matter) is pure and clear, and therefore likened to a molten glaſſe; and yet they are impure (the Starres which are the *Diamonds* of Heaven) in his ſight.

3. *Heaven is a moſt glorious place.* 'Tis Gods Palace, yea his Chamber of Preſence.

4. *Heaven is deckt*, adorned, enameled, & embroidered *with many* a bright, glittering, and *Pearly Star*..

5. *Heaven* (for its forme) *is round and circular.* The Latine name *cælum*, (which was anciently pronounced *coilum*) is derived from the *Greek* κοῖλον, *propter σχῆμα σφαιροειδὲς*, becauſe of its circular figure, which figure holds forth much.

1. *A Circle is an infinit figure*, ſo involved

The height of God knows no top, as his depth knowes no bottome.

2. *God is a pure God*, altogether clear and bright, there is not the leaſt *ſpot* of ſin or darkneſſe in him, or with him, or neer him. 1 John 3. 3.

3. *God is a moſt glorious God.* All glory is in him, from him, by him, and to him.

4. *God is full of all moſt glorius attributes*, as power, wiſdom, love, juſtice, faithfulneſs, &c.

5. God hath no matter nor form; and yet may very well be ſet forth by the forme of Heaven, that is, rotundity and circularity; for that which a circle holds forth, is in God; as

1. *God is infinite*, ſo altogether in him-

volved in its self as it admits of no beginning or end.

2. *A Circle is a perfect and capacious figure:* it holds and containes the most, of any figure.

3. The Circle of Heaven is equally distant from the point and centre of the earth.

6. *Heaven is firme and constant*; it alters not, (or at least not so much) as other beings; neither doth it weare away so much.

Matth. 6. 20. 7. *Heaven is a place of safety*, thieves cannot breakthorow and steal. *The Heathen* thought *that* the safest place where their God was kept, and therefore made the *Temple* their *ærarium* or Treasury.

The Heavens have [illegible] *kind of ubiquity*, they are every where visible. There is no Region, nor Countrey, nor Nation, himself as he knows no terms of beginning or end, but himself in himself. A quo, & quem.

2. *God is a most perfect God*, containing all glory, excellency, light, and perfection within himself.

3. *God is no respecter of persons*, but is equally neer to all, either *Jews* or *Gentiles* who call upon him in faith. Acts 10.

6. *God is constant and firme in his truth and unchangeableness*; and is the same, and will be, as ever he was.

7. *God is our safety and place of refuge.* None can take us out of his hand; if we make God our *depository*, and lay and lock up our selves in him, we shall be kept safe to salvation. John 10.

8. *God is here and there, and every where.* God is not excluded from any place. *If I go up to the Heaven, thou* Psal. 139.

art

tion, where the Heavens are not to be seen. *There is no Speech nor Language where their voice is not heard.*

9. *The motion of heaven is swift and rapid,* being revolved in twenty four hours.

10. *Heaven is a place that endureth for ever;* for 'tis there where our house eternall is. Their perishing is expresst by changing; and as for the burning of them, whether it will be any more then purging of them, and reach to an annihilation of their substance, is very questionable, yea incredible to many.

11. *Heaven maketh the Earth fruitfull.* There are many *Philosophers* of opinion that the *seeds* of all things fell down from Heaven, and the *fruits* of the earth *sprang* from them. But this is clear, that the influence of Heaven maketh the earth to fructifie.

art there, if I make my bed in Hell, behold thou art there: even in the uttermost parts of the Sea shall thy hand lead and hold me.

9. *God is very speedy in his motiõs.* He rides on the wings of the wind, and comes skipping like a young *Roe* on the top of the mountains. Psal. 18. 10. Cant. 2, 17.

10. *God is an everlasting God;* a God who knowes no end. He cannot wax old, nor be dissolved, being a pure & simple *entity,* without composition and mixture. All things that have *principles* may have an *end;* but God arose not out of principles, neither can he admit of an end.

11. *'Tis from God that all our fruit is found.* God sendeth downe showrs of grace which make us fruitful. He soweth in us his immortal seed which never leaveth springing & growing, till it reach up to eternal life. Hos. 14. 8.

VII. *Chriſt is called the Sun of Righteouſneſſe*, Mal. 4. 2.

Sunne.

The Myſtery.	The Revelation.
Pſal. 19. 4. 1. THe *Sun hath his Orbe*, his tent, or, as the Scripture termes it, his Tabernacle. אהל	1. *Chriſt alſo hath his Tabernacle.* 1. In Heaven his Fathers boſome. 2. On Earth, his Saints hearts.
Radium infigit diei. Pſal. 19. 5. 2. *The Sun hath his riſing and ſetting.* He commeth forth of his chamber like a Bride	2. *Jeſus Chriſt hath alſo his beginning according to the fleſh:* For as he is the Son of God he knew no other beginning then his Father did, and that was none. *He had no beginning of being, though he had of birth.* And accordingly Chriſt had his even too; this glorious Sun did ſet, but ſoon aroſe again to enlighten the world.
Mark 1. 32. groom, & goes to bed again at *even*; which is ſpoken in relation to ſeveral Countreys; for the Sun knoweth no place of reſt, nor hath he where to lay his head and ſleep. To him both night and day is alike, for he is alway *riding poſt*, and ſtaies no where.	Plato vocem vilibus filium.
Job 9. 7. 3. *The Sunne is at the Lords commandement*, for its riſing, ſtanding ſtill, going back, or going down; the Sunne doth all by Gods order and appointment. He hath an ordering Ordinance.	3. *The Son Chriſt did all by his Fathers command.* He ſpake not by himſelf or himſelf, but all he did by vertue of the commiſſion which his Father gave him. John 5. 3.
4. *The*	4. *Jeſus*

4. *The Sun* (among the Ancients.) *was an Hieroglyphick of truth*; and therefore he was painted naked. Hence aroſe their adagial ſaying, *to ſpeak againſt the Sun*, that is, againſt the manifeſt and open truth. And we have a phraſe like it concerning an apparent truth, *'tis clear as the Sun.*

5. *The Sun is the Superintendent over the world.* The Archbiſhop and Governour of the world; in the Scripture called the Queen (*Queen Regent*) of Heaven.

6. *The Sun is of a wonderful magnitude.* Called a great light; and is ſuppoſed by ſome to be an *hundred ſixty ſix times* bigger then the vaſt body of the earth.

7. *The Sun is faire and bright.* The beauty and ornament of Heaven; a *Rubie* ſet in that *Golden* Ring. The Sunne is of that bright-

4. *Jeſus Chriſt is the very truth*; the plain and naked truth; the rule and touch-ſtone of truth. Every thing beſides Chriſt hath ſomething of a lie in it. There is much doubling in other things. Chriſt is *unity*, and therefore *verity*, for every oneneſſe is truth. John 14. 6.

5. *All government is committed into the hands of Chriſt.* He is the Biſhop of our ſouls. He hath the ordering and diſpoſing of all; 'tis left to him. Iſa. 9. 6. & 22. 22. John 5. 22. 1 Peter 2. 25.

6. *Jeſus Chriſt is very great in* { Power and Goodneſs. Pſal. 135. 5.

Chriſt is *great* without *quantity*; his magnitude is unmeaſurable, there is no limits to his greatneſſe.

7. *Chriſt is clearer then the Sun*; yea of ſuch brightneſſe, as were we to look upon him in his glorious being, our eyes would

brightnesse; as a man cannot look on it, but it dazles and blinds his eyes: unlesse he look downward and behold it in water, a thick and grosse *medium.*

Sol quia Solus.

8. *There is but one Sun.* And from his singularity he takes his name. There are many Stars, but there is onely one Sun.

שמש
Minister, quia lumen ministrat, emundo.

9. *The Sun is the eye of the world.* The Fountain of Light. The Sun enlightens the Moone, Stars, and all the World; He is alwayes sending forth his beames of Light. But as concerning this communication I referre you to the *Mystery* of Light.

By the Persians.

10. *The Sun is very wonderful and admirable.* All the world gazeth on it with admiration: yea, it's so admired, that by many it is adored and worshipped for a God; and

dazle and wink at it; but indeed to look downward and see him through flesh (*his glory vail'd with grace*) he is visible: yet therein the most *lovely above ten thousand.* Cant. 5. 10.

8. *Christ is the only Son of Righteousness.* Mal. 4. 2. There are many adopted Sonnes, but not a begotten Sonne, beside him. The *Heathens* called God by the name of *one.* τοῦ ἑνὸς.

9. *Christ is the Saints eye, yea the worlds eye.* John 1. 9. He is the Fountain of Light, in whose light onely we see light; and there is never a day but Christ is ministring and giving forth light to the world, especially to his Saints in the world.

10. *Christs name is wonderful.* Isa. 9. 6. Angels and Saints for love, the world and divels for fear wonder at him. The Saints (*duly and truely*) adore him for their God: and were

ther e

and many inſenſible creatures, (ſome by opening and ſhutting, as *Mary-golds* and *Tulippes*, others by bowing and inclining the head, as the *Sunflowers* and the *Mallow-flowers*) are ſenſible of his preſence or abſence; there ſeems to be ſuch a *ſympathy*, that if the Sunne be gone or clouded, they wrap up themſelves or hang their heads as unwilling to be ſeen by any eye but his.

The Sun is wonderfull, eſpecially

in his { motion, and operation.

1. *His motion is very ſtrong and Gyant-like.* He goeth forth like a ſtrong man in his might.

2. *His motion is very ſwift;* He makes haſte, as one who runnes a long race, even

there *ten thouſand* Suns, the Saints would admire Chriſt *ten thouſand* times more then all. He doth ſo attract and raviſh their hearts by the beaming forth of his love-rayes on them, that they ſeem not to be (*they are ſick & dying*) if they be not with Chriſt. They open when Chriſt comes, & ſhut when Chriſt withdraws, and will not be *kiſs'd* by any *lips*, nor *embrac'd* by any *armes* but his. Cant. 5. 8.

Chriſt is eſpecially wonderful

in his { motion and operation.

1. *The motions of Chriſt are ſtrong & powerful.* As when he moves.

1. *To convert ſouls.*
2. *To help his people,*
3. *To avenge himſelf of his enemies.*

2. *Chriſts motions are ſwift and ſpeedy.* He flies on the wings of the Pſal. 18. 10. Cant. 2. 17.

even the whole *circuit* of Heaven in a day. Hence the *Poets* did feigne the Sun to to be drawne in a Chariot by Horſes.

3. *His motion is conſtant and continuall.* He is ever in motion, and ever keeps the ſame pace. If he do at any time ſtand ſtill, 'tis not to eaſe himſelf; 'tis not for his, but his Creators pleaſure.

4. *He is unwearied in his motion.* He doth not tire in running his race; He doth not ſpend himſelf by his motion.

5. *The Suns motion is regular*; He never goeth without his bounds, he ever keeps the *Zodiack*, his own line.

6. *The Suns motion is for diſtinction of times and ſeaſons*; day and night, Winter and Summer, Spring & Autumne, are in every place accord-

Gen. 1. 14

wind, and skips like a young *Roe*. And, God never makes more haſte then when he comes to the reliefe of his people.

3. *Chriſts motions are continual.* He is never out of action. His Father and he are alway in motion for the creatures good, John 5. 17.

either { providence / or / grace } by

4. *Chriſt is unwearied in his motions.* He is indefatigable in his journeyings for his people. Chriſt his layings out doth not ſpend him.

5. *Chriſts motions are all regular*, that is, *according* to his will: That is Chriſts way, out of which he never goes.

6. *Chriſts motion makes great difference of times with perſons.* 'Tis night where Chriſt is not, 'tis day where he is. 'Tis morning ſooner with

according to the Suns motion; according to the acceſſe and receſſe of the Sun to and from places, ſuch are their times.

2. *The Sun is wonderful in operation.*

1. *The influence of the Sun doth reach to every Creature;* it penetrates into the bowels of the earth, and dives as deep as the bottome of the Sea. Nothing is hid from his heat. He ſhoots forth his beams like ſo many darts to pierce the body of the earth, and with his lightfull rayes maketh ſearch into the darkeſt dungeons. His remoteneſs from the earth doth not impede his operation.

2. *The Suns heat is felt, when his light is not ſeen.* His power and efficacy is not bound up, when his face is vail'd with clouds.

3. *The* with ſome then with others. Summer and Winter, Spring and Autumne, among the Saints is according to Chriſts coming and going.

2. *Chriſt is wonderful in operation.*

1. *The influence of Jeſus Chriſt reacheth to every creature.* Not Heaven, not Earth, Amos 9. 2. not Hell hath any thing which he finds not out. All things are naked to Chriſt, becauſe his eye is every where. Though Chriſt be ſeated in Heaven, yet his hand doth reach to earth, as well as his eye; He is preſent by his knowledge & powerful working in every corner of the earth.

2. *Chriſt is often felt when he is not ſeen.* He workes Job 23. 8. to 12. powerfully and efficaciouſly in his people, though there be a curtain of darkneſſe

חרם quia fiscat terram.

3. *The heat of the Sun dries up all filthy and muddy places*, by exhaling the vapors which would otherwise corrupt the aire, and make it infectious and pestiferous.

4. *The Sun doth expel darknesse*; the night takes her flight, when the Sun ariseth in his might. Darknesse *nights*, and the Sunne *daies* the world.

5. *The Sun works divers effects upon divers objects.* It melts Snow and Ice, and hardens Clay, &c. & this is according to the matter it meets with.

Materia subjecta.

6. *The Sun is useful to generation.* For many precious fruits are brought forth by the Sun. It makes the Plants which were laid in their graves, to rise and spring

Sol & homo generant hominem.

nesse drawn between him and them.

3. *Jesus Christ doth exhale & dry up the stinking sinkes of sin* and corruption, which else would infect and kill his people. He is ever extracting the dregs of flesh, and roots of bitternesse.

4. Christs appearing drives away darknesse. Christ turnes night into day, and evening into morning. Christlesse soules are dark.

5. *Christ softens some men, and hardens others*, and that according to his pleasure. He chooseth and passeth by, makes to honour and dishonour as he will. Rom. 9. 2.

6. *We are regenerated and born anew by the Spirit of Christ.* All the precious fruits of the Spirit, as holinesse, faith, love, joy, &c. they are all from Jesus Christ.

We

spring again. Hence the Sun is called the very life and soul of the world by some, because it animates the creatures.

11. *The Sun is very profitable to the world.* He shines no where but the world is the better for him. For this *Homer* calls the Sun ἑκατόμβοιος *hundred-banded*: because he is so beneficial.

12. *The Sun is very comfortable.* Alas! what a sad time 'tis, when the Heavens walke in sable, black, mourning and tear-shedding clouds! the world seems to be covered with sackcloth when the Sun's eclipsed. But men and beasts even smile together; yea the very vegitables of the earth lift up their heads for joy when the Sunne shines. 'Tis a pleasant thing to behold the Sunne.

We that lay buried in a grave of sin and misery, have a resurrection by the rising of the Sun of Righteousnesse.

11. *Christ is very profitable to every soul where he comes*; for where-ever Christ comes, there comes with him the love of God, joy in believing, salvation, and eternall life.

12. *Oh how comfortable is the light of thy countenance, dear Jesus!* Alas! yea, woe and alas! how doth a poor soul droop, and will not be comforted when thou art not shining and smiling on it! it hangs down the head and begins to die, if thou come not, but when thou breakest out of the cloud, oh how sweet is thy voice, and thy countenance lovely! the light of it is better then life.

Art gone clear Sun? 'tis night, 'tis death to me:
'Tis day, 'tis life, 'tis all when I have thee.

13. *The*

13. *The light of the Sun ſwallowes up the glory of the Moon*, and obſcures the light of the Starres; the greater light obſcures the leſſe, and makes it to be little or not at all regarded.

14. *The glory of the Sun is more then the glory of the Moon or Stars.* That is, the Sun is fuller of light then the Moon and Stars, and gives light to them; their light is much of it borrowed. 1 Cor. 15. 41.

15. *The Sun can never be totally eclipſed.* For the *Moon* (whoſe interpoſition between the *Sun* and our *ſight* maketh an *eclipſe*) is farre leſſe then the *Sun*, and ſo cannot over-ſhadow it.

13. *The light of Chriſt ſwallows up ſenſe and reaſon*, and drownes them in believing. The *day-light* of Chriſt the *Sun*, makes the *night-light* of ſenſe and reaſon, the *Moon* and *Starres* to be leſſe eſteemed.

14. *The glory of Chriſt is more then the glory of all the world, yea of all the Saints.* He hath more light and righteouſneſs then they, and they have none but what they have from him. 1 Cor. 1.

15. *Jeſus Chriſt is never totally eclipſed.* If his face be hidden in great part; yet there is ſome door of hope, or ſome crevice of light, by which the ſoul is cheered. For ſinne which interpoſeth between Chriſt and us, is leſſe then Chriſt, and cannot eclipſe him.

VIII. *Jeſus Chriſt is called a Star.* 2 Pet. 1. 19. Revel. 2. 28.

Starre.

The Myſtery.

1. A *Starre is but a piece of Heaven enlightned.* The ſtars partake of the ſame nature and condition with the Heavens, they are *of*, *in*, and move *with* the Heavens.

2. *Stars give forth their light in the night.* They appear (as the rulers of the night) when there is no light beſide theirs; they ſhine when elſe darkneſſe would cover the face of the Earth: They ſhine in the *twilight*; and though they are clouded they are not eclipſed.

3. *Stars ſerve for direction.* They are the Traveller's and Mariner's night-dyall, whereby they ſteere their courſes, as the wiſe men did follow the Starre which they ſaw before them.

4. *Starres are high ſet-*

The Revelation.

1. *Jeſus Chriſt is Heavens, his Fathers brightneſs.* He partakes of the ſame nature and condition with his Father. He is God *of* God, God *in* God, & God *with* God.

2. *Chriſt ſhines to us in the midſt of darkneſſe*; when our own light was darkned, our day turned into *night*, this Starre aroſe and made our evening morning. He ever ſhines to perfect day, and never lies eclipſed, though ſometime clouded.

3. *Jeſus Chriſt is our guide and leader* through the dark wilderneſs and Sea of troubles to our *Canaan*. He is the true *Poleſtar*, by which we *ſteer* to the *haven* of *Heaven*.

4. *Jeſus Chriſt is aſcended*

setting a nest among the Stars, is setting the nest on high. And *Eliphas* shewes the elevation of the Stars, behold the height or
Job 22. 12. head of the Starres, how high they are.

5. *The Stars are fixed in the Firmament of*
Gen. 1. 18. *Heaven:* they do not wander up and down like *Comets:* they move indeed, but orderly, keeping their rankes and files at a distance, never going out of their *Orbes.*

6. *The Stars are very big and great.* Some say that the least of the fixed Starres is bigger then the Moon: they are *without controversie* very great, or we could not see them at such a distance.

7. *The Stars* (though they be exceeding great) *shew but little in the eye.* A mans sense cannot comprehend the dimensions of the Stars.

Job 38. 31. 8. *The Stars have a secret and admirable in-*

fcended on high. His Seat and Throne is exalted above the Stars. He is enthroned in the bosome of his Father: The Lord is high above all the Nations. Psal. 113.

5. *Christ is fixed in the Heavens;* he hath taken up Heaven for his habitation, from whence he will not stir forth again till he come to judge the Nations. He now moves in the Spirit.

6 *Christ is exceeding great:* all the Nations to him are but as nothing: but as a drop to the Ocean, a Star to the Heavens, a mote to the Sun. Our dim and weak sight cannot see his greatnesse.

7. *Christ shews little to the worlds eye.* They which make sense the judge, and looke on Christ according to the flesh, have a very low esteem of Christ.

8. *Christ hath a mysterious and wonderful secret*

influence on things below. None can binde the ſweet influences of *Pleiades*. Aſtrologers tell us ſtrange ſtories of the *regiment* that Stars have over men and States, their affairs and manners.

9. *The Morning ſtar is the Suns harbinger:* he is the pledge of future light. He *uſhers* in the Sunne, and is the forerunner of perfect day.

10. *The morning ſtar excels and exceeds all* other Stars in brightneſs. He outſhines all the Stars.

11. *Stars are Emblematical of honour and dignity.* They are repreſentations & badges of Nobility, height, and eminency. *Maximus* was ſtiled a Star. This was the glory and Royalty of the woman, that on her head was a *crown of twelve Stars.* The righteous ſhall ſhine like Stars.

ſecret way of conveying his influence into his people, which none can impede. And he only is truely the governour of all men: their ſtates, manners, and affairs are tranſacted according to his pleaſure.

9. *Chriſts ariſing in the ſoul is the forerunner*, the pledge & earneſt-penny of all fulneſs of grace and glory: he uſhers in both.

10. All the Saints ſhine like Stars, *but Chriſt is unconceivably more bright then they:* He ourſhines all his fellowes.

11. *Jeſus Chriſt is the Star of Jacob*, which notes (as the Caldee hath it) the Royalty of Chriſt: and both are Titles of his Honour, that he is the offſpring of *David*, & the bright and morning Star. Therefore the falſe Chriſt, (the ſon of a lie) who roſe in the daies of *Trajan* named himſelf the ſonne of a Star. *The*

Num. 24. 17.

Revel. 22. 16.

בר כוכבא

The disparity, which is shewn between light and Christ, will also hold forth the shortness and deficiency of Heaven, Sun and Stars in holding forth Christ. Only take this one from *Astronomers.*

THey say, That whereas all other *Planets* conjunction is the perfectest amity, the *Sunne* contrarywise is good by aspect, but evil by conjunction.

BUt *Jesus Christ* is not onely good by aspect, but in conjunction also: yea, indeed the sweetness and perfection of our amity with Christ is in union & communion.

IX. *Christ is called a Councellour.* Isa. 9. 6.

Councellour.

The Mystery.

1. THe *proper office of a Councellour* is (implied in his name) *to give counsel*, to advise and direct men in the managing their businesse, according to Law.

Now to this purpose it is requisite.

1. That he be a *man of knowledge and understanding*, and that more especially in these two things.

1. That he be *well read* and vers'd in

The Revelation.

1. *JEsus Christ doth councel his people.* Psal. 16. He adviseth and directeth his *clients* how to mannage and transact all their designes according to the Law, the will of God.

Christ is furnished.

1. With wisdom and knowledge, for he is the very *wisdome of God.* And 1 Cor. 1.

1. Christ is very well read in the *statutes* and

in the *fundamentall* Laws, and *statutes* of the Realm, that he may know wherein the *Law* is for or against his cause. He need be well acquainted with the *Topicks*, rules and grounds of Law.

2. *That he do fully comprehend the state of the cause in which he is to appear.* To see to evidences, to examine witnesses, to weigh well all circumstances, that every thing be in order, doth much concern him. For otherwise there be so many *quirks, quiddities* and evasions in Law, that an adversary may soon finde a starting hole.

2. It is requisite that a *Counsellor be faithful*, and that

1. *In telling the plain and naked truth to his client*, whether

and *decrees of Heaven*, he knowes the fundamentals of Gods Law, having been the *Maker* and *Register* of the from all *eternity*. He knows what's to be done at the *Kings Bench*, being to sit *Judge* there: & what at the *Court of Requests*, being *chief Master* there.

2. *Jesus Christ is fully acquainted with the state and case* of his people, for whom he is advocate and intercessour. He orders every thing so wisely, and orders all so faithfully, that though the old serpent himself be his adversary and opponent, he shall finde nothing in him, nor in the cause he pleadeth, which shall prejudice him or it. John 14. 30.

2. *Jesus Christ is very faithfull*

1. *In telling the soul the naked truth*; if the cause be not

ther his cauſe be good or no; and not bear him in hand with fair words (*for a fees ſake*) when he knows he ſhall be caſt.

Exod. 23. 8. 2. *That his eyes be not blinded with a bribe.* That he doth not ſell the cauſe of his client, and betray or bewray it to the adverſary.

3. It is requiſite in a Councellor, *that he be eloquent* and able (*Neſtor-like*) to deliver himſelf with *Rhetorick* that may drop like Hony with ſoft words, and hard-*ſtrong* arguments; or elſe he may loſe a good cauſe for want of ſpeaking to it.

good, Jeſus Chriſt will not plead it; Chriſt pleads for ſuffering Saints; but if they ſuffer *as evil doers*, Jeſus Chriſt will not ſpeak in that caſe.

2. *Jeſus Chriſt will not be brib'd nor blinded.* Though the divel offer him all the glory of the world, he will not ſel his people to him.

3. *Jeſus Chriſt is the beſt ſpoken Councellor in the world.* Never man ſpake ſo ſweetly, Cant. ſo convincingly, and Matth. with ſuch authority as Chriſt ſpeaketh. He will not ſuffer a cauſe to be wreſted or worſted, either for not ſpeaking, or not well-ſpeaking to it.

X. *Chriſt is called a Lambe.* Revel. 13. 8.

Lambe.

The Myſtery.	The Revelation.
1. A *Lamb is a quiet*, innocent, and harmleſſe *creature*, it doth	1. *Chriſt is of a ſweet, quiet, innocent, & harmleſs nature.*

doth no wrong nor injury to any.

2. *A Lamb is very ſilent and patient in time of being put to death*; you may binde, and fleece, and ſtrike a Lamb, and not hear a complaining bleat. A Lamb doth not cry or ſtrive as other creatures do.

3. *Lambs were the riches of ancient times and paſt age.* Their money was called a *Lamb*, becauſe the figure of a Lamb was on it. *Abraham* bought a field for an hundred pieces of Silver or Lambs. And *Corydon* boaſting of his riches, ſayes,

ture. He never wronged or injured any.

2. *Jeſus Chriſt was as one dumbe, and opened not his mouth.* He yielded himſelf willingly to the death; He opened not his mouth, nor drew his Sword, nor called for *Legions of Angels*, but yielded his cheek to the ſmiter. Act. 8. 32.

3. *Chriſt is all our riches*; no money will paſſe for currant with God; but onely Jeſus Chriſt; He is the Saints eſtate, portion, and inheritance. Let not the rich man glory in his riches, but in Chriſt we may boaſt all the day long. Jerem. 9. 23

Mille meæ Siculis errant in montibus agnæ.

Straying on *Sicile Hills*, a thouſand Lambes I have.

4. *Lambs are weake and infirm creatures*: ſo weak, that many times the Shepherd is fain to carry them in his boſome.

4. *Chriſt became weak* taking on him humane infirmities with the nature; & was many times in ſuch caſes as that an *Angel* came and miniſtred to him.

5. *Lambs*

5. *Lambs are very uſeful and profitable*; their fleſh for food and their wooll for clothes.

6. *Lambs were for Sacrifice*; they did *typically* make atonements. *Samuel* to appeaſe God, offers up a ſucking Lamb. There was a *Paſchal* Lamb, a Lamb for daily Sacrifice, for Peace offerings, &c. There was a Lamb.

5. *Chriſt is very uſeful*, even to a neceſſity. His fleſh is our bread, and his righteouſneſs our cloathing.

6. *Chriſt is the Lamb ſlain*, that is, ſacrificed from the beginning of the World, that is, in *Abels* offering; which was the firſt Lambe *typical* of Chriſt. A Lamb in all offerings ſhewes Chriſt in all who is the body of all the ſhadows, and the ſubſtance of all Sacrifices.

XI. *Chriſt is called a Shepherd.* Joh. 10. 11, 14, 16.

Shepherd.

The Myſtery.

1. A *Shepherd doth mark his ſheep*; he ſets his name upon them, whereby they are known from other mens.

2. *A ſhepherd feeds his ſheep*; that is, he leads them to the green

The Revelation.

1. *Chriſt hath named his name, ſet his mark* upon, and ſeal'd his people with this ſigne, *Holineſs to the Lord*; which diſtinguiſheth them from the world.

2. *Chriſt feeds his people* with knowledge and underſtanding; he

green pastures and springs of Water, where they feed. Should not the *shepherd* feed the flock? yes.

3. *Shepherds keep watch over their flocks.* They abide among the flockes to safeguard them from Foxes, Wolves, Lions, &c.

4. *Shepherds often hazzard their lives for their sheep*, to defend or rescue them from beasts of prey. As *David* for a Lambe fought with a Lion and a Bear.

5. *Shepherds do strengthen the diseased*, and heale them which are sick, bind up that which is broken, seek that which is lost, and bring again that which was driven away.

6. *Shepherds keep their sheep together*; they suffer not their sheep to stray and straggle abroad lest they be lost.

7. *Shep-*

he leads them by the *water springs.* He feeds them in his *garden*, in his *temple*, on *beds of spices.* Cant. 6. 2, 3.

3. *Christ keeps a strict watch over his sheep*; his eye is never off them; he abides among the folds to keep them from danger. The Lord is my shepherd, I will not fear, &c.

4. *Christ Layes down his life for his sheep.* John 10. 10.
He engageth himself against tyrants and divels who would make a prey of, and devoure his flock.

5. *Christ drives gently when we are with yoūg*; Isa. 40. 11.
and carries the Lambs in his bosome. He cures their diseases, & helps all their maladies; He seekes that which is lost, & binds up that wch was brokē. Luke 15. 5.

6. *Christ congregates and assembles his sheep into flocks*, and his flocks into folds; He tels thē where he feeds, that they may be together. Ezek. 34. 31. Cant. 1. 7.

Ezek. 34. 17:

7. *Shepherds judge between the fat & the lean*; If any puſh the diſeaſed, if they thruſt and ſhoulder out the weak, ſhepherds take notice.

8. *Shepherds are to give an account* of their ſheep; to ſee that none be lacking, but that the whole number be brought in.

9. *Shepherds take great care to order their ſheep*, to ſee that the infected be ſeparated from among the flock leſt they infect the whole.

10. *Shepherds fleece their flocks*; and 'tis but reaſon that he who planteth a *Vineyard* ſhould eat of the *fruit*; and he that keeps a flock ſhould eat the fleſh thereof. This the Shepherds have for *maintaining* the ſheep, that the ſheep *maintain* them.

1 Cor. 9. 7.

7. If Chriſt his ſheep that are fat, and have power in their hornes, puſh at the weak, God will aske them, *who made you Lords, or why ſmite you your brethrē?*

8. *Chriſt gives his Father an account of all his ſheep.* Here are all, John 17. 100.
I have not loſt one. There ſhall not one miſcarry nor die, they ſhall not be lacking, Jerem. 23. 10. 11.
ſaith the Lord.

9. *Chriſt purgeth his Church*; If any *Goats* & wicked ones come among the ſheep, Chriſt caſteth them out, leſt 1 Cor. 5. 6. 10. 12.
a little leaven, *leaven* the whole lump. The *Lepers muſt not be among the clean.*

10. *Chriſt expects the fleece, the fruit, and obedience of his people.* 2. 5. 4.
And indeed his do know his voice, & are willing that Chriſt ſhould uſe them as he pleaſeth; and though they cannot maintain Chriſt his *perſonal*, yet they may Chriſts *myſtical* body, and he expects it. But

But Christ is a *great* Shepherd, one who excels all others. *Heb.* 13. 18.

1. CHrists sheep are all his own, and that

1. *By creation.* He made us, not we our selves, we are his people, and the sheep of his pasture.

2. *By redemption.* When they were lost he bought them; and his blood was the price of ransome.

2. *His sheep are more then ever any had;* the flocks on a thousand hills are his; He hath Jewes and Gentiles for his sheep in the ends of the earth.

3. *He goeth before his sheep.* He marcheth in the *front*, and leads up the *van*; that if any danger be, he may bid it battel, and incounter it.

4. *Jesus Christ is able to drive away the beasts of prey;* he alone with his own voyce can

1. *But other shepherds are hirelings*, they keep other mens sheep.

1. But other Shepherds do not, *cannot make their sheep.*

2. Other shepherds do seldome or never lose their lives, *they never lay down their lives for the sheep.*

2. *Other shepherds have but a few sheep*, their flocks are but small.

3. *Other shepherds bring up the reare*, they come behind; a sheep may be slain before they can come to relieve it.

4. *Other shepherds* may endeavour, but they *are not able to resist the force of Lyons*,

can make the fierceſt Lion leave his prey. He can make the divels flee, and reſtraine the wrath of man. The divels tremble if Chriſt do but utter his voice.

5. *Jeſus Chriſt our ſhepherd is a Prince born*; He is of the *ſtock Royal*: of no lower deſcent then the ſeed of *David*. Ezek. 34. 23.

&c. If any hungry Lion roare after the prey, though a multitude of ſhepherds come forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for their noiſe. Iſa. 31. 4

5. *Other ſhepherds are poor ſlaviſh underlings.* They have not that magnanimity nor skill that Princes have.

XII. *Chriſt likened to a Pearle*, Mat. 13. 45, 46.

Pearle.

The Myſterie.

1. *Pearles have a very ſtrange original and birth.* The ſhell which is the *mother of Pearle*, at a certaine time of the yeer opens it ſelf and takes in a certaine moyſt dew as ſeed, wherewith they ſwell and grow big, till the time of their bringing forth the Pearle.

2. *Pearles are of very great worth*; they are highly prized, farre above

The Revelation.

1. *Jeſus Chriſts original and birth is wonderful.* In the fulneſs of time a *Virgin mother* of Chriſt our Pearle is overſhadowed by the *Spirit*, and travels big with Chriſt, till the time came when ſhe was to be delivered of ſuch a *Pearle* as was the Worlds ranſome.

2. *Jeſus Chriſt is of an ineſtimable value.* He is precious above *Rubies*,

above Silver or Gold. They are the richeſt merchandize, and moſt ſoveraigne commoditie throughout the whole world. Men hazzard all, and ſell all for Pearles.

3. *Pearles are very rare things.* Pebbles are common, but Pearles are ſcarce. There are but few who have Pearles.

4. *Pearles have an hidden vertue, and ſecret excellency.* Though for bulke a Pearle be ſmall, yet in power a Pearle is great.

Unita fortior.

5. *Pearles have very many excellent qualities,* as

1. *They are pure,* and that makes their worth.

2. *Pearles are bright,* ſhining and reſplendent, lucid & tranſparent; yea their beauty is as much within as without.

3. *Pearles are firme,* ſtrong,

Rubies, & all that can be deſired, is not to be compared to him. No mention ſhall be made of *Pearles.* Pr ov. 3. 13.

His { *Blood* precious. *Saints* precious. *Promiſes* precious. *Word* precious. *Faith* precious.

3. *Chriſt is very rare,* that is, he is enjoy'd but by few. Few know the worth of, few ſell all for this Pearle.

4. *Chriſt hath an hidden and ſecret way of working.* Though he ſeeme weake to the world, yet he is the power of God to ſalvation. Rom. 1. 16.

5 *Chriſt hath many excellent qualities,* as

1. *He is pure* and ſpotleſſe, altogether without ſin.

2. *Chriſt is beautiful,* fair and ſhining, above ten thouſand. Chriſts beauty is as much within as without.

3. *Chriſt is a firme,* ſure

ſtrong, and well compaſt, ſo as fire cannot conſume them, nor ordinary ſtrēgth break them.

6. Pearles have many very notable effects: as

1. *They ſupply our need* on all occaſions.

2. *They are for grace* and ornament. A Pearle in ones eare is inſtead of an Uſher to make way for the wearer; becauſe the wearers are lookt on as honourable.

3. *Pearles are of great uſe to prevent poyſons*, to preſerve natural ſtrength, to purge *melancholy*, *&c.* they are very cordial.

7. *Pearles are called uniones*, as much as to ſay, ſinguiar; becauſe they are alway found out by one and not more together.

Jure and ſtrong Chriſt; fire cannot burn him, water cannot drown him, nor ſtrength break him.

6. Chriſt hath many famous effects, as

1. *He ſupplies our need* on all occaſions.

2. *Chriſt is our grace* and ornament. If we weare Jeſus Chriſt, he will make way for us through the preſſe of evils wherewith we are throng'd in the world.

3. Chriſt only can keep us from being poyſoned with the venomous ſting of the old Serpent. He only can ſtrengthen us, & purge out our corruptions. *He is our cordial.*

7. *Our Chriſt is ſingular*, that is, the one onely Chriſt. There is but one Mediator between God and man.

XIII. *Chriſt*

XIII. *Chriſt is the Head of the Church.* Eph. 4. 15. & 5. 23.

Head.

The Myſterie.

1. *THe head ſendeth influence into the whole body.* All the body is beholding to the head. The body headleſs were lifeleſs.

2. *The head governs the body.* 'Tis the Throne of the ſoule, the ſeat of reaſon and underſtanding, whereby the ſoul orders and diſpoſeth of the body.

3. The head is the grace of man, 'tis the ſeat of beauty.

4 *The head doth ſympathize with the body;* for if the toe be trod on, the head feels it, and looks to it, and complains of it.

5. *The head is the higheſt part of the body.* High and eminent as above the reſt. The top of all. The glorious beauty, ſaith the Prophet, which is on the

The Revelation.

1. *CHriſt hath an influence into every Member of the body;* he giveth every member grace, light, righteouſneſs, &c. they have all from him.

2. *Chriſt rules & governs his body;* Chriſt diſpoſeth of all the members by an arbitrary power, to what places and functions it ſeems him good.

3. All the Saints beauty is ſeated in the head, he is their crown and glory.

4. *Chriſt is very ſenſible of all that is done to his people.* If any ſtrike them, he ſayes, *Why perſecuteſt thou me?* Acts 9.

5. *Chriſt is high and exalted above all the members.* Jeſus Chriſt being to ſupply all, became the top of all, that from on high his precious Oyntment might ſtream

Iſa. 28. 4. the head, that is on the top of the valley.

6. If the *head* be ſound, though many *members* be weak, yet there's no great danger but a man may live. As long as the *head* is above water, the body cannot be drown'd.

ſtream down to the skirts of his Garment.

6. Though many of *Chriſts* members be ſick and weak, *he* is alwayes in good health; and while the *head* is alive, the *body* ſhall not die. Our *head* is high above *gun-ſhot*, and while he is ſafe, we are ſafe in him.

XIV. *Chriſt called Lord and Maſter.* John 13. 13.

Maſter.

The Myſterie.

1. *Maſters have the command of their ſervants.* They ſay (as the *Centurion* to his ſouldiers) to this man go, and he goeth; to that, come, and he commeth; to a third, do this, and he doth it. *Maſters* by their command order their ſervants to their ſeveral duties and imployments.

Luke 7. 8.

2. *Maſters do provide for their ſervants*, to give

The Revelation.

1. *All the Saints are at Chriſts command*, they ſtand before him, waiting to know what his pleaſure is, and what his commands be. Chriſt appoints his people to their ſeveral conditions; for though they all have but one calling, *that's walking with God*, yet ſome walke in one place, ſome in another as he appoints them.

2. *Chriſts ſervants are well provided for*, they have

give them their food in due ſeaſon.

3. *Maſters give wages to their ſervants*, the labourer hath his penny, being worthy of his hire; and woe to them that do keep back the wages of the labourer.

4. *Maſters do protect and defend their ſervants* from oppreſſion and wrong: they take care that their ſervants do not lie under reproaches and injuries.

5. Maſters do uſe to give their ſervants ſome daies of liberty and recreation; they allow them ſome *gaudie*-dayes times of vacancy and pleaſure.

have their every daies meales ready dreſt and diſht up for them.

3. *Chriſt giveth his ſervants great reward*; they have all after their fight is fought, and courſe finiſhed; a Crown, a Kingdome prepared for them.

4. *Chriſt is very jealous for his ſervants*; and if any wrong them, he will require it at their hands, as if he himſelf had undergone the injury. Pſal 105. 14

5. Chriſt doth allow his people liberty for honeſt recreations, & of good report; only he warns them that they take heed of *Hidepark* wantonneſs, *Mooreſield* licenciouſneſs, and *Exchange faſhions*, whoſe faſhion is to be always in exchange of faſhions.

But never was there Lord and Maſter like our Lord and Maſter. For,

1. *MAſters have not their ſervants hearts in their hand.*

1. *BUt Chriſt hath all his ſervants hearts in his hand.*

Chriſt

hand. Maſters may command to *obedience*, but cannot make their ſervants *obediēt.*

2. *Maſters do many times pinch their ſervants* both in meales and moneys; and give them not a competent allowance.

3. *Maſters many times* (for their own advantage) *put their ſervants upon dangerous imployments* by Sea & land, ſuch as do often hazzard their lives.

4. *Maſters do but ſeldome promote their ſervants*, leſt it derogate from their own honour, and diſadvantage their own trading.

5. *Maſters do not* (though their ſervants were captivated while agents and factors for them) *redeem their ſervants* with laying down their lives for them.

6. *Maſters are many times reſpecters of perſons*; they reſpect and uſe one ſervant better then another.

7. *Maſters*

Chriſt can as well make his ſervants *obedient*, as command them to *obedience.*

2. *But Jeſus Chriſt lets all his ſervants ſit at full Tables*, and gives them great wages, no leſſe then Heaven for their penny.

3. *Chriſt never puts his ſervants upon any imployment which ſhould prove a detriment* to them; there is not the leaſt dāger in any work to be done for Chriſt.

4. *But Chriſt prefers all his ſervants* to the ſame glory, the ſame happineſſe, the ſame Heaven, which he himſelf enjoyes.

5. *But Chriſt layes down his life for all his ſervants*, whom he found captivated by the devil for being agents againſt himſelf.

6. *But Chriſt loves all alike*; Jew and Gentile, bond and free are all one to him, and are alike in him. Col. 3. 11.

7. *But*

7. *Maſters* put their ſervants upon ſervice, but *give them no ſtrength nor abilitie to do it.* The maſters will not help them with one of their fingers.

8. *Maſters many times take great offence at a little fault*, and ſo turne away their ſervants and look no more after them.

9. *Maſters do not allow their ſervants to ſit at Table* with them, much leſſe do their maſters ſerve them.

10. *Maſters do not impart their ſecrets to their ſervants*; they reſerve them for boſome-friends.

7. *But Chriſt lends yea gives his people his ſtrength to do their worke.* If he bid them pray, he gives them the Spirit to helpe their infirmities; if he bid them repent, he gives them repentance, &c. He does their work in them and for them. Rom. 8. 26. Acts 5. 31. Iſa. 26. 12.

8. *But Chriſt covers and winckes at the failings of his ſervants*; he doth not turne them out of doors, but loves them ſtill.

9. *But Chriſt makes all his ſervants his fellows; they ſit at the ſame Table*, yea he himſelf comes forth to ſerve them.

10. *But Chriſt acquaints his ſervants with his ſecrets.* Chriſt is familiar with his ſervants & tells them all his & his fathers heart. John 15. 15.

XV. *Chriſt is called a Lion.* Rev. 5. 5.

Lion.

The Myſterie.

1. THe *Lion is a very majeſtical creature*;

The Revelation.

1. *JEſus Chriſt doth carry Majeſty in his*

turt; Majeſtie ſits inthroned in his very looks; which occaſioned this ſpeech from *Philip* of *Macedonia*, that an Army of *Harts* (which are timorous creatures) having a *Lion* to their Captaine were more terrible then an army of *Lions* that had an *Hart* to their Captain. And hence it may be that they take and ſubdue Lions, by caſting a vaile upon their face; as if all their force lay in their Majeſticall lookes.

Leo non terretur larvis.

2. *Lions are very magnanimous and courragious*; they are always conquerours; and are *Hicroglyphical* of Dominion; and it was accounted ominous if a woman brought forth a Lion, as ſignifying that Countrey to be ſubdued by ſtrangers. Hence the adage, *Societas leonina*: The ruling, yea the over-ruling ſociety.

Mulier leonem.

his face. There is Majeſty in his lookes, Majeſty in his words, Majeſty in his walking. One *Chriſt* in the head of a Company of (though but *Hart-hearted*) Chriſtians, is enough to oppoſe, ſcatter and vanquiſh the moſt potent Army that ever the *Prince* of darkneſſe and *god* of this world could raiſe againſt the Saints. The lookes and words of Chriſt afright his enemies.

2. *Chriſts Majeſty doth not want magnanimity*; Chriſt never incounter'd with any but he was conquerour. He conquered the divel, and rid in triumph through his Kingdome (*the aire*) when he aſcended on high. He conquered the world, trampling it under his feet. He conquered ſinne, condemning it. He conquered the wrath of God,

3. *A Lion is a terrible, dreadful, and formidable creature.* When he lifts up his roaring voice, the beasts of the field tremble, & hide themselves for very fear.

os 3. 8.

4. *Lions are robust and strong* creatures; 'tis said of *Saul* and *Jonathan* they were stronger then Lions. And when the *Sunne* passeth through *Leo*, it's then in its greatest strength; out of the strong came sweetnes.

1. 23.

14. 14.

5. *Lions are watchful creatures.* It hath been a tradition that they are *insomnes*, that they sleep not: perhaps they sleep not so much as other creatures; but that they sleep not at all is absurd to think: but their eyelids being too little to cover

ob causam fanorum m effigies gebantur.

God appeasing it. When the woman brought forth the Lion of the Tribe of *Iudah*. it portended nothing less then the conquest of the divels kingdom.

3. *The voice of Christ* (especially in the last day) *is most dreadful to the wicked*; it makes them cry to the mountaines to cover them, as not being able to abide his voice.

Revel. 6, 16.

4. *Christ is very strong*, for he is the power of God. He is a mighty man, mighty with God, mighty as God, yea the mighty God; and a soul acts then in strength when it passeth through Christ.

5. *Iesus Christ* who is the keeper of *Israel* *neither slumbers nor sleeps*; he never shuts his eyes, but hath them alwayes open upon the just. He winkes not so much as to the twinkling of an eye. He always stands centinell for his

Psal. 121. 4.

cover their great eyes, they do sleep with their eyes somewhat open and shining, which hath occasioned it to be supposed that they slept not at all.

6. *Lions are full of clemency to them that prostrate themselves at their feet.* They will not touch any who by submission humble themselves before them.

Corpora magnanimo satis est prostrâsse Leoni.
Lie on the ground before the Lion stout.
And that's enough *from's paw to keep thee out.*

7. *Lions are witty,* cunning, and crafty, (yet not fraudulent) creatures.

8. *Lions are creatures which will be sure to revenge injuries done to them.* They will prey on them who would make a prey of them. When *Iuba* (as the story lieth) march't with his army through

his people, and is always looking about him to see if any danger be approaching. He watcheth over his people for good.

6. *Christ is full of pitty, compassion, and tenderness of bowels to all that humble themselves before him.* He resists, and (Lion-like) teares in pieces the proud, and giveth grace to the humble, with whom also he makes his habitation. Oh Christ is much taken with humble soules.

7. *Christ is wise,* he outwits the policie of hell and the world, yet useth no false dealing.

8. *Christ will also take vengeance on all that have wounded him* or his people; such as would prey on Christ, shall be made a prey to Christ. Though they wound Christ in his passage through

through the Deserts of *Africa*, a young man of his company wounded a Lion; but the yeer following, when *Juba* returned, the Lion again meets the Army, and from among them singles out the man that hurt him, and teares him to pieces, suffering all the rest to pass in peace & safety.

through the Wildernesse of this world; yet certainly when he comes again to judge the world, he will single out all that shoot their Arrows at him or his, or him in his members; and will without mercy tear them in pieces. But as for the peaceable, peace be to them, and the whole *Israel* of God.

XVI. *Christ is called a Vine.* John 15. 1. *Vine.*

The Mysterie.

1. A *Vine is a goodly, faire, and pleasant* thing to look upon. And that

1. *For the pomp and statelinesse of the leaves*, which vaile the Grapes from the scorching Sun.

2. *For her loving imbraces*, with which she claspes about walls, trees, and poles.

3. *For her big-bellied Grapes*; for the many bunches and clusters

The Revelation.

1. JEsus *Christ is very faire, lovely*, and amiable to look upon. And that

1. *For the skirts of his Garments* which do hide our soules from the heat of wrath.

2. *For his many loving imbraces* wherewith he claspes and embosomes his beloved ones.

3. *For the graces wherewith he is pregnant.* The many

clusters which hang like earerings to adorne her.

2. *A Vine hath a very pleasing* acceptable and grateful *smell.*

Psal. 17. 6. 3. *A Vine is of a spreading nature*; it shooteth forth its sprigs and spreads out its armes; it always takes up more place.

Gen. 32. 12. Psal. 128. 3. 4. *A Vine is very fruitful*, it brings forth abundance of Grapes, from which wine (*the blood of Grapes*) is prest forth, a liquor that hath many excellent qualities.

He poured in Oyle and Wine. Luke 10. 34. 1. *Wine is a* special good *medicine for an ulcer*; by reason of its heat and moderate drying.

Eccles. 11. 19. Psal. 104. 15. Prov. 10. 34. 2. *Wine is comforting*; it makes merry and glads the heart of man: it lightens the heavy heart, it cheeres up and revives the spirits; which were imprisoned in damps of *melancholy*. It makes

clusters of Grape-graces which like Jewels set him forth.

2. *The savour of Christ is like sweet ointment* poured forth.

3. *Christ is very spreading*; from *Adam* to a Family, from a Family to a Nation, from a Nation to the world.

4. *Christ brings forth abundantly*; from him is all our fruit found, and from him there flowes forth blood which is better then Wine, and hath many transcendent qualities in it.

1. *Christs blood is the best medicine* to cure the ulcer which sin hath made in the hearts of men.

2. *Christ is full of comfort, and fills the soule with comfort.* He revives and cheeres up poor drooping soules; and when he comes, the soule forgets the sorrowes and pangs which it lay

a man forget his affliction.

3. *Wine doth refresh the inward and naturall heat, and thereby quickens the ſtomack.* *Paul* would have *Timothy* drinke Wine to heat his ſtomack, which was cooled by drinking Water. Wine cauſeth the ſtomack to have an appetite to meat; it helps concoction, and conveyeth nouriſhment through all parts of the body. It increaſeth ſtrength, maketh pure blood, maketh the body well-coloured, and is of great uſe to ſuch as are in conſumptions.

4. *Wine is a remedy againſt taking of Hemlock*, and other cold poyſons; as alſo againſt the biting of Serpents and ſtings of venomous beaſts, which kill by cooling.

5. *Aqua vitæ is drawn out of Wine*; 'tis

under, while he was abſent.

3. *Jeſus Chriſt doth refreſh and ſtir up the roots of grace in the ſoule*, which many times are kept under by cooling temptations. He provokes the ſoul to ſtrength of appetite after the bread of life, and helps the ſoul to digeſt and concoct the marrow wherewith he feeds it. He ſtrengthens & beautifies the ſoul, and keeps it from languiſhing under a conſumption. He is, (oh how ſweet!) a cordial.

4. *Chriſt is the beſt Antidote againſt the Hemlock of ſin*; againſt the bitings of the old Serpent, and ſtings of this venomous World, which elſe would hurt and kill the Saints.

5. *The Spirit who is the water of life flows*

'tis the ſpirits of Wine which is of great uſe to preſerve and prolong the life of man.

from Chriſt; which helps the ſoul when it faints, and recovers it out of its ſwouning fits.

The diſparity between the Vine and Chriſt.

1. *THe Vine* as it *needs ground to ſtand in*, ſo alſo props to uphold it; for it cannot ſtand alone by reaſon of its weakneſs. 'Tis an adjective ſubſtantive.

2. *The Vine of it ſelf is not ſerviceable to any thing*; it is ſo brittle that it will not ſerve to make a pin. All its excellency is in fruit-bearing.

3. *Vines are confined* to certain places, *and incloſed*; and are not common to every mans uſe.

4. *A Vine ageth ſoon*, it is very ſhort-liv'd, and endureth not long. It makes haſte to its

1. *BUt Chriſt is of himſelf, and ſtands by himſelf*, and needs not another either as a foundation to ſtand on, or a prop to lean on, he being all himſelf.

2. *But Chriſt is moſt excellent in his own perſon*; and were it to be ſuppoſed he could beare no fruit, yet himſelfe were moſt excellent and glorious.

3. *But Chriſt ſtands in the ſtreets*, and he that runnes may take and taſte how good and gracious he is to all that come unto him.

4. *But Chriſt is long-lived*, even to eternal life. Chriſt doth not grow old, nor decay; but

its bignesse, and dies suddenly.

5. *A little Wine* (as a drop or two) *cannot effect much*, it cannot chear at all.

6. *We may drink too much Wine* and so sin against God and our own soules. For

1. It canseth woe, sorrow, contention, babling, rednesse of eyes, and wounds.

2. It inflames to pride, and lust.

3. It maketh a mocker, and raging.

4. It openeth the mouth to speak perverse things.

5. It makes us insensible of danger.

6. It taketh away the heart.

7. It maketh sick.

8. It makes a man to affect evil men.

9. It makes a man a transgressour.

10. It overcommeth.

7. *Wines comfort is transient*, it soon passeth away; But like the crack-

but is and will be for ever.

5. *One drop of the water of life*, and the oyntment of the Spirit *exceedingly revives a soul.*

6. *We can never drink too much of Christs Wine*; nay, the more we drink, the better we are; and therefore he calls upon us to drink abundantly, till we be filled and overcome into an extasie of admiration. What ever evil commeth by drinking much Wine, the opposite good is attained to by drinking much of the blood of our Vine. There is no excess in drinking of Christs flagons; a man shall not be a transgressour thereby.

7. *But the comforts of Christ are durable.* They are for evermore.

crackling of Thornes under a pot.

8. *In a Vine there are many superfluous and fruitless branches*, empty Vine-branches, which bear no Grapes.

more. They never cease to be.

8. *But in Iesus Christ there is not one fruitless branch*; there is not one barren among them. Cant. 4. 2.

XVII. *Christ is called a Friend.* Cant. 5. 16.

Friend.

The Mystery.	The Revelation.
1. A *Friend is as a mans own soul. Ionathan* loved *David* with a wonderfull love; that is, as he loved his own soul. Hence a friend is expresst by *alter ego*, an other-self; *amicorum una est anima in duobus corporibus*, they have but one soule in two bodies. There is Identity and Oneness between friends. And so looking on them as themselves, they love them as themselves. Deut. 13. 6. 1 Sam. 18. 1.	1. *Christ loveth his people as his own soule.* As the husband in loving his wife, loves but himselfe; even so Christ loves his friends in himself and as himselfe. They are as so many members without which the body were incomplear; and therefore Iesus Christ loves them as one with himself, looks on his friends, as without which he were not one, and therefore loves them as his oneness. Eph. 5. 28, 29, 30.
2. *A friend much rejoyceth*	2. *Christ is much delighted*

joyeth in a friends company and communion. They joy in each others injoyments; they are not at reſt but in being together: *each makes one life double, by making a double life one.*

——*cùm ſit junctiſſima, junctior eſſe*
Expetit, & vinclo ſemper propiore ligari.

Friendſhip when neereſt, neerer it would be;
And by a cloſer tie bound faſt to thee.

3. *A friend is very free in imparting his minde to a friend.* He acounts nothingworth knowing unleſſe he make it known. He rips up his moſt inward ſecrets to his friends. *Iob* calls his friends inward friends, or *the men of his ſecrets.*

4. *A friend overlooks all diſparity and infirmity*; if he finde not equality, he makes it. Friendſhip is ſo generous, that it will love miſery, it will looke on deformity as handſome, if it be but dreſt in the livery of friendſhip. A friend *lighted in the company of his friends*; He is always drawing neerer and neerer to them, and drawing them neerer and neerer to himſelf; they are always in his arms embraced by him.

3. *Chriſt maketh known all his and his fathers will to his people*; He hides nothing from them which concerns them to know. I have called you friends; for all that I have heard of my Father, I have made known unto you. John 15. 15.

4. *Chriſt overlooks all our infirmities and deformities*, & though there were ſuch inequality and diſproportion, yet he would love us. *There was diſparity in age*, he the Father of eternity, we the ſons of yeſterday: *in eſtate*, he heir of all things,

friend never thinkes his friend too poore, or too diſpicable to be owned by him. Deformities do not keep off a friend from loving.

Prov. 17. 17. Prov. 18. 24. 5. *A friend loveth at all times, and therefor ſticketh cloſer then a brother.* He doth not leave his friend in adverſity, but is as much then as ever.

things, we had nothing: *in beauty*, he the loveliest of ten thouſand, we black and deformed: *in birth*, he the Sonne of God, we the off-ſpring of earth: *in conditions*, he holy, we ſinful.

5. *Chriſt never leaves his people in time of ſtreight and dangers*; though they be in fire and water, he will be with them. Chriſt ſticks cloſe to his friends.

Quæ res cunq; cadunt, unum & commune periclũ,
Una ſalus ambobus erit — —

One common *well* or *ill* to both ſhall be,
Whatever come to paſſe: *ſo one are we.*

A true friend is a *countrey* to the baniſhed, a *patrimony* to the poor; *knowledge* to the ignorant, to the feeble a *ſupport*, to the ſick *health*, to the afflicted a *comfort*: indeed he keeps open houſe, and accounts all things he hath common to his friends. 'Tis ſaid of *Archeſilaus*, that he laid

Jeſus Chriſt is an haven and harbour to poor ſhipwrackt ſoules; he is indeed all in all to his poor friends; his treaſuries ſtand open to his friends, they may come and take abundantly; yea ſometimes he brings it before they come to fetch it; they have it before they ask it.

He

laid a bag of money under his ſick friends pillow, rather chooſing that his friend ſhould have the pleaſure to finde it; then the pain to aske it. Lucian relation of *Cauſinus* hath a ſtory of one *Zenothemis*, who when his friend *Menecrates* was degraded of his honour, and had his goods confiſcate, and every one avoyded him as a monſter, tooke him home, and made him partaker of his treaſuries: *Menecrates* weeping for joy, told him that he was not ſo ſorry for want of wealth, as for this, that he had a daughter marriagable, but deformed. Nevertheleſſe *Zenothemis* told him he ſhould not be troubled at that; for I (ſaith he) will be her husband, though ſhe were but halfe a woman, having a body misſhapen and limping, &c.

6. A friend when abſent in body, is preſent in

He is all he is, and imployes all he hath, and doth all he doth, for his friends. Jeſus Chriſt is ſuch a friend to poor ſinners, that though he finde them degraded of all their honour, that is, *being with God*; have all their goods, that is, *all the creatures* confiſcated; and gaz'd on by Angels as monſters: yet he takes them home, cloaths them with his white Linnen, ſupplies their wants with his fulneſs. And that there may be nothing wanting to compleat their happineſſe, he will marry them to himſelf; He will Hoſ. 2. 19. overlook all their deformity, forget all their diſproportions, and make them his.

6. Chriſt is bodily in Heaven, yet with his people

in affection; A friend is more where he loves, then where he lives.

people on earth; he is preſent with them, as with his father.

——Non nos mare ſeparat ingens,
Nec via, nec montes, nec clauſis mœnia portis.

Nor Sea, nor way, nor hills, nor walls, nor gates, Though wide, high, ſhut, ſhall make us ſeparates.

It hath been obſerved that *Palmes* divided one from another by an arme of the Sea, have bowed their toppes one towards another, as witneſſing their amity, and proteſting againſt the Element which had diſunited them.

Jeſus Chriſt though placed in Heaven, is continually inclining his head towards his friends; he is ever and anon looking to them, and coming to them: for nothing can keep him off from his friends.

Prov. 27. 9. *7. A friend giveth hearty counſel*, or counſel from the ſoule. *David* ſaith of his ſuppoſed friend, we

Pſal. 55. 14. tooke ſweet counſel, or we ſweetned counſel together.

7. *Chriſt gives his friends ſweet counſel*; he is their councellour in all caſes. He directs their way for them, and ſheweth them how to order all their goings.

8. *A friend protects his friends.* He is a man of another mans peace, one who hath an eye to the well-being of others, and vindicates them from

8. *Chriſt ſetteth a watch over his friends.* He is very tender of them, and is as jealous of them, as of his own Name. He vindicates his friends from

evil reports, and frees them from danger.

9. *A friend is willing to spend his life for a friend* Men have been willing to dye to save their friends alive. For a good man, *that is*, for a friend one would dare to die. 1. 1.

10. *A friend can do that for a man with credit, which were a disgrace for a man to do himself:* things (as to beg, &c.) are graceful in a friends mouth, which would make ones self to blush.

from Satans accusations; and defends them from the powers of darkness.

9. *Christ layeth down his life for his friends*, or rather for his enemies, to make them friends. Christ dies that they may live. John 15. 13. And greater love can no man shew then to lay down his life for friends.

10. *We by our friend Christ can be bold with God.* He for us, and we by him can go to God with full assurance; but of our selves, and by our selves, we durst not look God in the face.

II. Concerning the Spirit.

XVIII. *The Spirit of God is set forth by Oyle, Unction, and Anoyntment.* Psal. 45. 7. 1 John 2. 20, 27.

Oyle.

The Mysterie.	The Revelation.
1. OYle *will never or hardly ever mingle*	1. THe *Spirit will never mingle, nor*

Let it be well

mingle or incorporate with any other liquid thing. It being full of aire swims above, and cannot endure to be kept under.

2. *Oyle cannot be dried up by Summers heat or Winters cold*; it's able to conserve and maintain its being against the scorching Sun and incroaching Frost.

3. *Oyle is of a soft and softning nature*; it hath a dilating quality, which by soft and insensible degrees, spreads and still gaines upon the bodies where it falls.

4. *Oyle strengthens*; and this I suppose was one end, among many others, which they had in anoynting their bodies, *to strengthen themselves.*

שמן

5. *Oyle is of a fat and feeding substance*, it's a very nourishing thing. A feast of fat things or of Oyles.

6. *Oyle*

nor become one with the flesh. The Spirit is from above, and always lives above; the Spirit cannot be under the command of any lust, &c.

2. *The Spirit cannot be dried up by any heat of persecution*, nor by any cold and chilly season, wherewith the soule is often almost benumed; it will live, though flesh would stifle it.

3. *The Spirit doth supple and soften the heart*; it doth sweetly diffuse it self upon the soule, and ever makes way till it have filled the soul with grace for grace.

4. *The Spirit of God doth strengthen every soul* upon which he is poured forth. He is the power of Gods might in which the Saints are strong. Eph. 6.

5. *The Spirit feeds us*, and by the Spirit we are fat and well-liking before God.

6. *The*

6. *Oyle procureth beauty*, it maketh the face to ſhine: it makes a cheerful countenance.

7. *Oyle was uſed for lights*; the Virgins took Oyle in their Lamps to keep them burning, that they might give light.

8. Oyle is of an opening and clarifying nature.

9. *Oyle mitigates pains and aches*, it makes a man that is anoynted therewith more agile, nimble, and fit for motion.

10 *Oyle heals wounds, allayeth ſwellings, expels poyſons*: The *Samaritan* poured wine and Oyle into the mans wounds who fell among thieves. Oyle ſearcheth into the wound, and opens it.

11. The Olive was an Hieroglyphicke of Wiſdome among the Antients.

6. *The Spirit is the beauty of Saints.* He makes their faces as the face of *Moſes* and *Steven* to ſhine moſt gloriouſly.

7. *The Spirit is the light of Saints.* The Spirit illuminates them to know all things which are freely given them of God.

8. The Spirit opens our underſtandings, cleares our ſight, and cleanſeth our ſoules.

9. *The pourings forth of the ſweet Oyntments of the Spirit do aſſwage the grief of ſouls*; they eaſe the ſoule, and fit it for motion Godward.

10. *The Spirit onely* (by his word to, and worke in a ſoule) *can heale its wounded conſcience.* The Spirit allayeth the ſwellings of pride; and expels the poyſon of Satan which came into the ſoule with his fiery darts.

11. The Spirit teaches us the wiſdome of God; and this Dove brings

Antients. The Olive-branch brought to *Noah* discovered the waters abatement.

brings an Olive-branch of peace, and assures us that the floud and deluge of Gods wrath is abated and gone.

XIX. *The Spirit compared to Wind.* Joh. 3. 8.

Wind.

The Mysterie.

1. *THe wind is of a subtile and invisible nature*; no man ever saw it, nor is its way known. It passeth the search of reason to find out whence it cometh, or whither it goeth. John 3. 7.

2. *The motion of the winde is very swift*; and therefore 'tis said, to express Gods swiftnesse, He flies upon the wings of the wind.

3. *The motion of the Wind is various*; it doth not always blow one and the same way; and its severall motions have several effects

The Revelation.

1. *THe Spirit is invisible, and works invisibly*: all his wayes are unsearchable and past finding out. The naturall man knoweth not the things of the Spirit, nor indeed can he. 1 Cor. 2.

2. *The Spirit is very quick, and swift in motion*: he is every where, and moves in the hearts of his people without going from one to another.

3. *The Spirit moves variously*, now after the *north*-wind, then after the manner of the *South*-wind; and its motions have various Cant. 4.

effects and various operations.

4. *The wind works powerfully, ſtrongly, & irreſiſtibly.* It hath a mighty force in making away all that ſtands in its way. It turnes up the *Cedars* of *Lebanon* by the roots. It rends the Mountains, & breaks the Rocks. The *Italians* made a God of the wind, and dedicated a Temple to it; becauſe they had ſeen its force in tearing the ſhips, and diſperſing the Army which *Sigiſmund* had prepared to invade *Italy*.

5. *The wind bloweth where it liſteth.* We cannot command the wind to blow where or as we would have it; it moves, and ceaſeth to move freely.

6 *Winds diſſolve the clouds*, and ſo occaſion raine to water the earth, to ſoften it, and make it fruitful.

7. *The* ous operations in the ſoule.

4. *The Spirit is mighty in operation; there is no ſtanding before it.* It brings down and levels all the high and lofty mountains exalted in our hearts againſt grace. It roots up the roots of bitterneſſe, rends the hard and flinty hearts of men. The mighty power of the omnipotent arme of God worketh irreſiſtibly in the things of nature and grace. Well may the Spirit be worſhipped for God, being ſo omnipotent.

5. *God hath mercy on whom he will.* He ſends the wind of his grace to blow in one ſoule, and not in another; and at one time, and not at another. He worketh in every one ſeverally as he wil. Rom. 9. 15. 1 Cor. 12. 11.

6. *The Spirit doth diſſolve the clouds of iniquity*, and waters the heart with teares of repentance and

7. *The wind hath a cleanſing force*; it purgeth and purifies the aire, which elſe would be condenſed and putrified.

8. *The wind is of a ſearching nature*, it finds out the moſt hidden places; it paſſeth through the moſt private corners and moſt indiſcernable cranies.

9. *The wind cooles and refreſheth us in hot times*; the wind tempers the diſtempers of nature.

10. *The wind diſperſeth and ſcattereth clouds*, and ſo maketh a ſerene, fair and clear aire. It diſpels miſts and fogs which did darken the aire.

11. *The wind hath a cheriſhing and fructifying force.* Without the wind nothing would grow or proſper.

godly ſorrow, and keeps the heart ſoft and humble, and makes it fruitful.

7. *The Spirit doth cleanſe the ſoule*, and purge the heart from deadneſſe and dulneſs, and groſſeneſſe, that it may not be corrupted.

8. *The Spirit diſcernes & finds out the hidden thoughts* of men; it ſearcheth betwixt the joynts and the marrow. The Spirit trieth all things.

5. *The Spirit doth ſweetly coole*, refreſh, and comfort our ſouls in the heat of fiery tentations.

10. *The breathings of the Spirit make faire weather* in the ſoul, ſo as the ſoul may clearly ſee the Heavens, yea the boſome of God open in Chriſt ready to receive it.

11. *The Spirit, of a barre wildernes makes a fruitful Land.* It is the Spirit that cheriſheth and *animates* our ſouls.

XX. *The*

XX. *The Spirit likened to Water*, Eze. 36. 25

Water.

The Myſterie.

1. *WAter for its riſe is from the Ocean*: thence they come and thither they return.

Eccl. 1. 7.

2. *Water is a very neceſſary thing*; we cannot live without water. It's neceſſary

1. *To quench our thirſt, to allay the heat of our ſtomacks*, the height of miſery is expreſt by a barren ground where no water is, becauſe a man may die with thirſt.

Pſal. 63. 1.

2. *It's neceſſary to ſoften things hard'ned*, which otherwiſe are of no uſe to us; as ſlime, &c.

3. *Water is neceſſary to quench fire*; ſometimes the fire goes from the chimney to the houſe-top, and then we ſee the uſe and neceſſity of water.

4. *Water is neceſſary*

The Revelation.

1. *THe Spirit flows forth from God*, and to God he returns, and carries many a ſoul with him.

2. *There is a neceſſity of the Spirit*; we cannot live to God, but by the Spirit.

1. *Nothing can ſatiate the longings of a thirſty ſoul, but a draught of the flaggons of the Spirit.* How dry and parcht is that ſoul which hath not the Spirit!

2. *The Spirit ſoftens our hard hearts*; which are even bakedtogether for want of watering.

3. *The Spirit only can quench the aſpiring fire of luſt*, pride and paſſion; which elſe would burne poore ſoules into aſhes, and conſume them to nothing.

4. The Spirit only waſh-

Ezek. 36. 25.

ry to cleanse us, to cleanse our bodies and our clothes, &c.

5. *Water is necessary to make our gardens and our fields fruitful*; the earth would gape for thirst, and open its mouth wide enough to swallow us up, were it not for water.

3. *Water is a free and cheap thing*, easie to come by; it doth not cost us much. It is a common element, none are barred from it, any may go to the River and drink. 'Tis a sad time when water is sold.

4. *Water is a plentiful element*; 'tis a copious thing; there is water enough to supply all.

washeth us, and cleanseth us from all our pollution and defilement.

5. *The Spirit by watering us with the streams of his grace doth make us fruitful* and abounding in every good work, and did not he water us every moment, the roots of grace would not be able to bear fruit.

3. *He every one that thirsteth, come and buy water*, (that is, the Spirit) *without money*, & without price; who ever receiveth Christ, in him shall be a fountain of living water, that is, the Spirit. Wo to us were we to buy our waters. John 4. 14.

4. *There is Spirit enough* for every poor soule, to supply all their wants, and to last even to eternity.

III. Con-

III. Concerning Saints.

XXI. *Saints are called Babes*, 1 Cor. 3. 1. *Babes.*

The Mysterie.	The Revelation.
1. *BAbes beare in their faces their fathers image*, they represent them of whom they be begotten.	1. *THe Saints are the image of God.* Man is but the *Sciography*, Saints are the *Eiconography* of the Divine nature. Nothing is such a lively representation of God, as is a Saint.
2. *Babes are something of our selves without us*; they are branches broken off from us; they are our selves in fraction.	2. *The Saints are as so many sparkes struck out of God.* As so many babes issuing out of him, and yet still abiding in him.
3. *Babes are growing things*; they do increase more and more unto *manhood.*	3. *The Saints grow from grace to grace*, till they come to be perfect men in Christ.
4. *Babes are very harmlesse*; they are not injurious, nor malicious to any.	4. *The Saints are an harmlesse generation*; they are oppressed, but oppresse not; wronged, but wrong not.
5. *Babes cannot go alone, nor feed themselves*; and therefore have their nurses to attend them, to taste their meat, and put on their	5. *The Saints have the Spirit and Angels to guide, feed, and guard them*: they cannot take care for themselves, and there-

their clothes for them.	fore have overseers.
6. *Babes cannot heare strongmeat, they are fed with milke*, and such things as are most nourishing, soonest digested, and most easily concocted.	6. *The Saints while babes are fed with milke, joy and comfort*; but indeed when they are grown up, they must feed on courser fare at times. They have gall and wormwood for many a meale.
7. *Babes are very deare to us*; we are tender of them, our very hearts are set upon them.	7. *God is very tender of the Saints his babes*; his eye and his heart is alwayes towards them.

XXII. *Saints called Children*, Eph. 5. 1. & 1. 5.

Children.

The Mysterie.	The Revelation.
1. *CHildren are born of us*; they are the seed of our loyns, and the fruit of our wombs.	1. *THe Saints are born and begot- of God*. The seed of God, and travel of Christs soule. John 1. 13.
2. *Children partake of our nature*; they are flesh of out flesh, and bone of our bone.	2. *The Saints are partakers of the Divine nature*, they are Spirit of Spirit. 2 Peter 1. 4.
3. *Children are called by our name*; our name (and not anothers) is named upon them.	3. *The Saints are called after Gods Name*, *Godly* from God, *Christians* from Christ, *Spiritual* from the Spirit. John 3. 6.
4. *Children have their portions*	4. *God provides for his*

portions from their parents; parents provide maintenance and livelihood for their children, and leave their eſtates to them.

5. *Children ſit at our Tables with us*, they feed on the ſame food, and dip their finger in the ſame diſh with us.

6. *Children are free,*
Luk. 17. 18. *they do not pay tribute as ſtrangers do*; they
Gal. 21. 26. are born to priviledges, whereas ſtrangers buy their freedome. As *Paul* told the Captain, I was free born.

his people, & that they may not want, he himſelf is become their portion. All God is, all God hath, all God can do, is theirs.

5. *The Saints eat the food of God*, and that is Gods enjoyment: they have the ſame meat and drink with Chriſt.

6. *The Saints are born to great and glorious priviledges*; though indeed Chriſt bought all for them, and bought them to enjoy all. They are free men, and the deniſons of Heaven.

Thus the Saints are Children, conſidering them as *from* their Parents: They are Children alſo, conſidering them as *to* their Parents.

1. *CHildren are very teachable*; we may learn them any Language, Art, or Science we pleaſe: their *genius* is flexible.

2. *Children are very humble*; therefore Chriſt ſaid to his Diſciples, Whoſoever ſhall
Mat. 18. 3. *humble* himſelf as this little

1. *THe Saints are very flexible & yielding to the teachings of God.* Their hearts are at Gods command and diſpoſe.

2. *The Saints are not only humbled, but they are alſo humble ones.* God dwelleth with the humble, that is, with

little child, the same is greatest in the Kingdom of Heaven. They do not take care for great things, they are not minding the world, &c.

3. *Children are obedient to their Parents*; they are at their Parents beck. They do but wait to know their Parents will, that they may obey it.

4. *Children are very tender of their Parents honour*, that neither they or others blemish it. They will rather suffer themselves then *suffer* their Parents to suffer. 'Tis storied of a Kings son who was tongue-tied, that seeing one about to strike his father, by straining himself looſed the strings of his tongue, and cryed out, strike not the King. So tender was he of his fathers well fare.

5. *Children, and all they had and did was* anciently *for their Parents*. As appears by *Jacob*,

the Saints. The Saints minde not the things of the world, nor seek they great things for themselves.

3. *The Saints are obedient to God*; yea 'tis their meat and drink to do his will; He is their Father, and they honour him.

4. *Saints are tender of Gods honour*; if any revile them, or strike them, it goes not so much to their heart; but they cannot endure to see their fathers honour in the dust. Though they be silent and tongue-tied when they themselves do suffer; yet their love and duty to their father constrains them to speak if his Name be like to suffer. They take more care for God then for themselves.

5. *The Saints are all they are, and do all they do, and imploy all they have for their God.*

They

Ge. 48. 22. *Jacob*, Gen. 48. 22. I give thee one portion above thy brethren, which I conquered with my Bowe & with my Sword: Which *Jacob* himſelf never purchaſed, but his ſons did when they kill'd the *Sichemites*: onely he was Lord over them, & all they conquered; and therefore called it his, as if it had been purchaſed by himſelf.

They account not their being worth injoying, but as it may be laid out for God. They are in the world as Chriſt was in the world, and that is to do their (as he did his) fathers will; they live in God, and live for God. God is their end, and not they themſelves.

XXIII. *Saints called Heirs and Firſt-born,* Rom 8. 17. Heb. 12. 28. *Firſt born.*

The Myſtery.

1. *THe firſtborn had a Princely power* and dominion over their brethren. They bowed down before them; they were next to their Father in honour.

Ge. 27. 29.

2. *The Firſt-born were Prieſts* in their Fathers families, till the Levites came in.

3. *The Firſt-born had the*

The Revelation.

1. *THe Saints are made Kings to God*; and God makes the world their brethren (after the fleſh) to ſerve them. They are next to God in honour.

Rev. 1. 6.

2. *The Saints are Prieſts to God*, to offer up themſelves a holy and acceptable ſacrifice unto God.

Rev. 1. 6.

3. *The Saints have Hea-*

Rom 12. 1.

the inheritance, the reſt had but a piece of money; and to this day we ſee that men uſe to make their inheritance to the firſt-born. And beſides the inheritance, the firſt-born had a double portion of the goods.

Deut. 21. 17.

4. *The Firſt-born were redeemed with a great price*; the redemption of a firſt-born was with no leſſe then five Shekels.

5. *The Firſt-born had a pecu'iar ſort of apparell*, whereby they were diſtinguiſhed from others; ſuch was *Eſau* his goodly rayment, which *Rebecca* put upon *Jacob*.

Gen. 27. 15.

6. *The Firſt-born had the bleſſing annexed to him*; and unleſs they were ſupplanted as *Eſau* was by *Jacob*, they were bleſſed of their Father, eſpecially when their fathers were about to die.

בכור Primo genitus.
ברוך benitus.

Heaven for their inheritance; he world hath but a ſmall allowance, for all they have amounts to no more thē vanity. God makes himſelf and all to the Saints. The Saints have a double portion; they have for this life, and that which is to come.

Eccleſ. 1.

1 Tim. 4.

4. *The Saints are redeemed with a great price*, with the precious bloud of Chriſt; he himſelf was their redemption-money.

5. *The Saints are clothed with the goodly rayment* of Chriſts righteouſneſſe; holineſſe is the Saints livery, whereby they are diſtinguiſht from the reſt of the world.

6. *The Saints are the bleſſed of the Lord*; and none can take either birthright or bleſſing from them; *they are bleſſed, yea and they ſhall be bleſſed*. Jeſus Chriſt bleſſed them at his departure, and that bleſſing ſhall never depart from them.

The

The difference between the *Heirſhip* of the Children of men and the Children of God.

1. *AMong the children of men, all cannot be heirs*; they cannot all have the inheritance.

1. *But the Saints are heirs together*; yea heirs together with Chriſt; they all have all. Rom. 8. 17.

Their co-heirſhip appeares.

1 They have all the ſame Father. Epheſ. 4. 6.
2 They are all of the ſame Body. Epheſ. 3. 6.
3 They have all one Spirit. Epheſ. 4. 3, 4.
4 They weare the ſame Apparel. Gal. 3. 27, 28.
5 They all have the ſame gifts of Grace; one Faith, one Hope. Epheſ. 4. 4, 5.
6 They all have the ſame Promiſes. Epheſ. 3. 6.
7 They have the ſame or the like Attendants, *viz.* Angels. Heb. 1. 13.
8 They ſhall all have the ſame Glory, the ſame Crown incorruptible, which fadeth not away; and they ſhall all enjoy it in the ſame Place. There's roome enough for *Abraham* and *Lot*. 1 Peter 1. 4.

2. *The Firſt-born of this world are heirs onely to a little earth*; their inheritance is but of this world.

2. *But the Saints are heirs of Heaven*; they are born to a Kingdom that is above.

3. *The Firſt-born of this world are oftentimes* by policy *deprived*

3. *But the Saints cannot be* by policy or force *deprived either* of

ved of their title, and by force deprived of the enjoyment of their inheritance. They are supplanted as *Esan* was, and turned out of all.

of title or possession; for their life and inheritance is hid with Christ in God. Their treasury is in Heaven, where moth cannot corrupt, nor thieves break through & steale. Matth. 6.

4. *The First-born of the world are heirs only of a temporary inheritance;* their inheritance will not live as long as they are to live: they must leave it all.

4. *But the inheritance of the Saints is everlasting in the Heavens:* it will never decay, but outlast time it self, being to endure for ever.

XXIV. *Saints are called Sheep.* John 10.

Sheep.

The Mysterie.

1. *Sheep are very harmlesse creatures.* Hence proverbial προβατίου βίον ζῶν, to live like a sheep, that is, harmlesly. And προβατῶν ἦθος *more ovium.*

Instar ovis.

2. *They are creatures which the beast of prey do look after;* they are haunted and hunted by

The Revelation.

1. *The Saints are an harmlesse, quiet and gentle people.* They suffer wrong, but do none. To live the life of a Saint, is to live quietly, peaceably, voyd of offence toward God and man.

2. *The Saints are the game which wicked men,* the dogs, wolves, and foxes of the world

by dogs, wolves, and foxes: no creatures live in more danger then ſheep, and therefore need a ſhepherd.

3. *Sheep are patient creatures*; they open not their mouth when led to the ſlaughter.

4. *Sheep are ſociable creatures*; they company much, and keep together in flocks.

5. *Sheep are contented with hard fare*; though they are kept but on commons, they will live.

6. *Sheep are very tractable creatures*; you may lead them where you pleaſe: as God led *Ioſeph* like a ſheep.

7. *Sheep are profitable creatures*; they are as uſeful as any creature; they are altogether uſeful; there is nothing in a ſheep but is of good uſe. They world *hunt for*. They are ever proſecuted and perſecuted by the ungodly of the world.

3. *The Saints beare the hand of the Lord with patience*; though he kill them they will not complaine. Pſal. 39. 9.

4. *The Saints delight to be congregating*; they meet often together, and flock together to enjoy God in each other.

5. *The Saints are contented with a little*; though they have but pulſe, but bread and water, they can live contentedly; they look not after ſuperfluities.

6. *The Saints are willing to be led by God*, They will follow the *Lamb* whereſoever he goes.

7. *The Saints are very profitable where-ever they come*; they are doing good and inriching the world with what God hath given them; the world would

They do inrich their owners.

8. *Sheep are fruitful*, they increase and multiply exceedingly.

Gent. 5. 6.

would not subsist but for the Saints.

8. The Saints are as a flock of sheep, whereof every one beareth twins, and there is none barren among them.

XXV. *The Saints are likened to Eagles*, Matth. 24. 28.

Eagles.

The Mystery.

Job 39. 29.

נשר
שור
ab intuendo: quia recta solem [illegible]

1. *Eagles are quick-sighted; their eyes behold afarre off.* They are also strong-sighted, for they (such as are genuine) can for a long time look against the Sun with an open, stedfast, and undazeled eye. For their quick-sightednesse, we *proverbially* call a quick-sighted, as also an insighted man, *An Eagle-eyed man.* A man who can quickly search and dive into the depths of businesse.

2. *Eagles are very speedy-winged, and swift*

The Revelation.

1. *The Saints are cleare & quick-sighted*; they can see from Earth to Heaven; they can through Christ look on God with an open eye, whom the world cannot see and live. They are also well insighted in the things of God; they prie into the secrets of God, and into the mysteries of godlinesse. They foresee the evil and hide themselves; whereas the wicked passe on and are insnared.

Act. 7. 5.

Prov. 27. 1.

2. *The Saints are very speedy and swift in*

swift of flight; 'tis said of Saul and Ionathan, they were swifter then Eagles; and 'tis said of Eagles, they make haste to the prey. The flying of the Eagle is used in Scriptures to denote exceeding swiftnesse. As *Ier.* 48. 40. *Ier.* 4. 13. *Lam.* 4. 19. *Hos.* 8. 1. *Hab.* 1. 8.

3. *They are greedy in dividing & devouring the spoyle.* The young ones suck up blood. And this is the reason why the *Roman Legion* carried the *Eagle*; for Birds of prey were usually taken into *Ensignes* of war.

4. *The Eagles do mount up on high and soare aloft.* They dwell in the Rocks; They make their nests on high, they exalt themselves, even to the Starres.

in their motions to Christ. They runne yea they fly to him; they make haste to their God. They flee away as an Eagle toward Heaven, and are carried upon Eagles wings. They fly as Doves to the windows. They are not well, but when they are soaring aloft toword the bosome of God.

4. *The Saints eat so heartily of Christ, and feed on him with* such *good stomacks*, that they even prey on Christ. They are very greedy in sharing Christs banquet. They suck up much of his bloud, which is better then Wine.

4. *The Saints love to dwell on high, and to have their conversation in Heaven.* They build their nest above the Stars, in the bosome of God. They are not of the earth, neither can they rest here, but mount up (like Eagles) to be with God.

Phil. 3. 20.

Isa. 57. 20.

5. *Eagles*

5. *The*

Isa. 40. 31.

5. *Eagles are unwearied in their flight*; they do not faint with flying, but continue long, and hold out long in flight.

5. *The Saints are not weary in their motion toward God.* They run without wearinesse, they walk without faintnesse. They are *held up*, and therefore they *hold out* unto the end.

Ἀετὸς ab a intens. & ἔτος annus. Psal. 103. 5.

6. *Eagles are lively and long-lived*; for they renew their strength (by changing their feathers). Hence *Aquilâ vivacior*, more lively and lifeful then an Eagle.

6. *The Saints are lively and fresh*; they do flourish, and are green in their old age They renew their strength, by casting away their own, and taking the strength of Christ, Death doth not end their life.

Job 39. 30. Mark 14. 28.

7. *Eagles are where the carcase is*; where the slaine is, there are they; and where the carkasse is, there the Eagles are gathered together.

7. *The Saints are where Christ is*; they abide with Christ and will not leave him: & where should they go? he only is the food of eternal life.

8. *Eagles* (as 'tis storied of them) *are not stricken with lightning*. Hence the Poets say, that the Eagle was *Iupiters* Harness-beater; And it may be for this they were in the *Roman Ligions*.

8. *The Saints are not smitten with the lightning of Gods wrath.* The consuming fire, *that is* the wrath of God doth not touch them, nor come neere to them; for Christ hath borne it for them.

9 *Eagles*

9. The

9. *Eagles seldom or never eat the prey alone,* but they suffer other birds to feed together with them. The Ancients did set forth benignity under this *Hieroglyphick* of an Eagle with other birds taking meat out of the same pot.

9. *The Saints do not incroach to themselves, but admit of a community.* They do not eat their morsels alone, but are willing that any, yea that all should partake of their dainties. They are not so evil-eyed as to grudge any the participation of the Gospel-feast.

10. *The Eagles do wage a continual war with the Dragons,* and will not be at peace with them: there is irreconcileable hatred betwixt them.

10. *The Saints are continually in war with the principalities and powers of darkness. Michael* and his Angels are alwayes fighting against the divel and his angels.

11. *The Eagles are contemners of reproaches and affronts;* though the night-crows provoke them, they are not moved at it.

11. *The Saints take no notice of the night-crows of the world,* the sons of darkness; they are not at leisure to think of them, when they revile and reproach them.

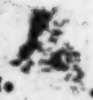
XXVI. *Saints are called Angels.* Rev. 14. 15, &c.

Angels.

The Mysterie.	The Revelation.
1. *Angels are of a pure and spiritual*	1. *The Saints are of a pure and spiritual*

tual nature; they have not flesh and bone as we have. And hence 'tis that they are invisible and cannot be comprehended by our senses.

Luke 24. 39.



Matth. 25. 31.

2. *Angels are very holy.* When the Son of man shall come & his holy Angels. And he shall be tormented in the presence of the holy Angels.

Rev. 14. 10.

2 Sam. 14. 22.

3. *Angels are very wise. David* was wise according to the wisdome of an Angel of God, able to discerne between good and evil; and for their wisdome Angels are called *Intelligences*: this being the difference between them & men, that Angels are *intellectual*, & men *rational* beings. Angels use not Syllogismes or Inductions, &c.

Simul hoc post hoc, non hoc ex hoc.

2 Peter 1. 12.

4. *Angels desire to pry*

ritual nature. Though they are in the flesh, they are not flesh; for that which is of the Spirit, is spirit. They are indeed such as the world sees not, though they look them in the face. For the Saint is the hidden man of the heart; *A Saint is a man in the spirit.*

John 3. 6.

2. *The Saints are a people of holiness*, yea of his holinesse; that is, holy in the holinesse of Christ. They are altogether holinesse to the Lord.

Isa. 63. 11.

3. *The Saints are a wise people.* Wise as serpents, wise to do good. They are wise as, yea wiser then Angels; for to them is made known by the Saints the manifold wisdome of God; none understand God better then Saints, for they know him by the light and wisdome of himself, that is, Christ and the Spirit.

Ephes. 3.

4. *The Saints make*

1 Cor. 2.

it

pry much into the mysteries of grace and mercy by Jesus Christ. The Gospel is a *deep* which they take great paines to stoop down that they may *peep* into it, and as through a *Key-hole* see the wisdome, goodnesse, and power of God.

5. *Angels are lively, beautiful, and shining.* *Stevens* face was as the face of an Angel, that is, shining with glory; for when the Angels did appear, they appeared in brightnesse; and therefore 'tis that they are painted in the most youthful and beautiful shapes. And when we praise a man for beauty, we say he is like an Angel.

6. *Angels are great in power and might*; they excel in strength, *Psal.* 103.26. they are mighty; for one Angel in a night slew an hundred fourscore and five thousand in the camp of the *Assyrians*, and when they arose be-

it all their businesse to study Christ, and the Gospel; they dig and dive for it as for an hid treasure. They are ever peeping and prying into the bosome of Jesus Christ, that they may know that love which passeth knowledge. Ephes. 3. 19.

5. *The Saints are faire and lovely*; they shine in the beauties Cant. 2. 10. of holinesse, that is, the comlinesse which Christ hath cloathed them with. They need not *paint* or *patch* their faces, for 'tis their beauty to be *without spot*; saith Christ of Cant. 2. 14. his Spouse, Thy voyce is sweet, and thy countenance comely.

6. *The Saints are* Phil. 4. 13. *strong in the power of Gods might*, that is, Christ who strengthens them. By the strength of their God they encounter with, and put to the rout whole Myriads of temptations, and con-

behold they were all dead corpſes.

Dan. 9. 21. 7. *Angels are ſwift in executing their buſineſs.* They have wings and fly, as *Gabriel* was cauſed to fly ſwiftly.

Pſal. 103. 20. 8. *Angels are very obedient to God, they do his command.*

Their obedience is ſeen firſt in theiir ſervice to God.

2. In their ſervice to ſuch as are Gods.

Toward God.

Pſal. 103. 20, 21. 1. *They ſtand before him*, as a waiting man or ſervitour before his Maſter, to heare his voyce, and know his pleaſure. To ſtand before a man in Scripture-phraſe is towait upon a man.

Iſa. 6. 2. 2. *Angels admire, reverence, and adore God and his glorious Majeſty*; and therefore vaile their faces before him.

quer millions of corruptions.

7. *The Saints are very ſwift in their motions God-ward*; they are carried on the wing of ſpiritual affections, & mount up to God.

Pſal. 27. 8. *The Saints are obedient to God*, they ſtand ready preſt to do his will.

They ſerve God, and one another for Gods ſake.

Job 38. God.

Acts 10. 1. *The Saints ſtand waiting upon God*, to know what is his good pleaſure concerning them; that when they nnderſtand what is his good and acceptable will, they may be in readines to every good word & work.

Job 42. 2. *The Saints vaile their faces with many a ſcarlet bluſh of ſelf-abhorrency*, whē they ſtand before their God. They

3. *They* have

3. *They give glory to God*, yea 'tis their very buſineſſe to ſing *Hallelujahs* to God; ἡ τῶν ἀγγέλων λειτουργία ἐστὶ ψαλμῳδία. Angels worſhip is Pſalm-ſinging or Praiſe-ſinging unto God.

They do their ſervice

1. *Joyfully.* The Morning ſtars ſang together, and all the ſons of God ſhouted for joy. Job 38. 7.

2. *Angels do their ſervice faithfully*; they keep cloſe to their work, and turne not aſide on any pretence: neither do they mince their work and do it by halfs.

3. *Angels are conſtant in their ſervice*; they proceed εἰς τὸ πάν-

have high and honourable thoughts of God, whom they reverence and adore.

3. *The Saints make it their work* (and account it their greateſt wages) to give glory to God. They know no other glory then to glory in the Lord, and to give glory to the Lord.

The Saints do their ſervice

1. *Joyfully.* 'Tis their very delight (as it was Chriſts) to do the will and ſing the praiſes of their God.

2. *The Saints are reall, cordiall, and faithful in their ſervice of God.* Their heart is wholly ſet on God. Promotion ſhall not bribe them, nor affliction fright them from the ſervice of God. Rom. 7. 13.

3. *The Saints go on from ſtrength to ſtrength*, degree to

τελος to the uttermoſt, and perſevere to the end.

4. *Angels are unwearied in their ſervice*, they runne and returne, and are as lively at the end as they were at the beginning. They are freſh and ready for new expeditions,

5. *Angels ſeek not themſelves in ſerving God.* They know not themſelves, nor love themſelves, but in and for their God. They will not take the leaſt honour to themſelves.

Lev. 22. 8, 9.

2. *Angels ſerve the Saints.* They are all miniſtring ſpirits ſent forth to miniſter for them who ſhall be heirs of ſalvation.

Heb. 1. 14.

1. *Angels reveale* Dan. 9. 22. &c.

degree, grace to grace, *even* to a compleat & perfect ſtature in Chriſt Jeſus.

4. *The Saints run without wearineſſe, and walke without faintneſſe*; they are not ſpent in ſpending themſelves for Chriſt. They are always ſtrong in the power of Gods might.

5. The Saints are to do nothing to their own, but all to the glory of God. And ſaith *Peter*, Gaze not on us, for we have not done this, but Chriſt hath done it. And *David*, Not unto us, (*he doubles it*) not unto us, but unto thy name be the praiſe.

1 Cor. 11. 22.

Acts 3. 12.

Pſal. 115 1.

2. The Saints alſo ſerve the Saints.

1. *The Saints* (by the

Gods minde. They are Gods messengers going up and down the world to discover God. They are Gods *Nuncio's.*

2. *Angels rejoyce at the conversion of sinners;* they are glad when the number of heavenly *Quiristers* is increased.

3. *The Angels attend the Saints,* who are committed to their charge; that no evil touch them, nor any danger come neere them. They are to beare the Saints in their hands, that they dash not their foot against the stone. Psal. 91. 11.

And therefore

1. *They encampe about them.* The Angel of the Lord encampeth about them that fear him, and delivereth them. Psal. 34. 7.

2. *They pray for them,* the words of their mouth and the work of their hand) do *preach and publish* to the world what is the *minde and will of God*, and that is holinesse.

2. *The Saints are like-minded;* 'Tis their joy to see or hear of any poor souls being brought in to the number of such as shall be saved.

3. *The Saints do attend the Saints;* they have an eye to the good of all men, but especially to the household of faith. They take a kind of charge of each other; to watch over one another, and to bear up one another.

And therefore

1. *They do encampe about one another,* and guard and garrison one another with their utmost power. Jude 21. Keep your selves, or one another.

2. *The Saints pray*

Zech. 1. 12.

them, as the Angel in *Zachariah.* How long O Lord of Hosts wilt thou not have mercy on *Jerusalem*, and on the Cities of *Iudah?*

2 Kings 19. 6, 7.

3. *They supply the wants of the Saints in time of need.* They are ever taking notice of the Saints conditions and cases, and accordingly apply themselves to them. They have dreſt a dinner for the Saints, who else had given up the ghoſt for hunger.

Luke 2. 10.

4. *They are often ſent to comfort the Saints.* They often bring them glad tidings of great joy.

9. *Angles are bleſſed;* and their bleſſednesſe is in this, that they are conti-

for each other, and carry one another deare and precious to the Throne of grace. They are ſo one in the Oneneſs of Chriſt, that they cannot be unmindful of them which are born of the ſame will of God as they themſelves are.

3. *Saints* (as they have all from Chriſt, ſo they) *lay out all upon Chriſt*; if they finde him hungry, they feed him; if thirſty, they give him drink; if naked, they cloath him; if in priſon, they viſit him. They will not ſee Chriſt in want. Math. 25. 35, &c.

4. *The Saints are often meſſengers of good news to each other*, when they are declaring Gods dealings, and imparting their ſeveral experiences.

9. *The Saints are a bleſſed people*, and bleſſed in this, that they have

continually in the ſight and enjoyment of God.

10. *Angels are appointed to their ſeveral functions*; They have not all the ſame imployment, nor are they all of the ſame degree: there are Principalities, powers, &c. but all know and keep their own rank.

have the Lord for their God, that they ſee him in his light, and live in his life.

10. *The Saints are appointed to ſeveral Orders* and rankes, to ſeveral offices and imployments. Though they are all members, yet ſeated and ſituated in ſeveral parts, and for ſeveral uſes. 1 Cor. 12. 14, &c.

Though the *Saints* are in many reſpects lower then the *Angels*; yet in this they are higher then the *Angels*, viz.

THat Jeſus Chriſt and the Angels are not one as head and members ſo as to make up one body; he took not to himſelf or on himſelf the nature of Angels. Heb. 2. 16.

BUt the Saints and Chriſt are one body; they are bone of Chriſts bone, fleſh of Chriſts fleſh, yea Spirit of Chriſts Spirit: for that which is born of Spirit is Spirit. Chriſt took *into* as well as *unto* himſelf the ſeed of *Abraham*. 1 Cor. 12. 12. Heb. 2. 16.

XXVII.

XXVII. *Saints are likened to Gold.* Job 23. 10. Isa. 13. 12

Gold.

The Mystery.

1 Pet. 1. 7. 1. "*Gold is a precious mettal.*" 'Tis a mettal that is prized at an high rate; and in Scripture precious things which are of great value are set forth by Gold; and 'tis because of its worth that it is so much sought after, and so much made of.

Ib. Solidum. 2. *Gold is a solid and well compacted mettal,* closely united within it self. 'Tis not so porose as other mettals.

Job 28. 19. 3. *Gold is a pure mettal.* It hath the least drosse in it of any mettal: and hence it is that Gold is more free from rust then other mettals are.

4. Gold

The Revelation.

1. "*The Saints are a precious people;*" The Saints are greatly esteemed,

1. Of God, { Portion and Glory. as his } Deut. 32. 9. Isa. 46. 13.
2. Of the Angels, as their charge. Psal. 91. 11.
3. Of their fellow-Saints, as their brethren.

2. *The Saints are closely united*

1. To God.

2. To one another; and if they divide, 'tis because of the drosse that cleaves to them.

Job 23.

3. *The Saints are the purest of men:* for they are men purified and refined. Other men are full of flesh, which is drosse; but the Saints are full of the Spirit,

Aurum ab אור lucere.

4. Gold is of a beautiful, shining, and glittering colour. When 'tis faire and clear weather, we say *aurescit aer*, according to *Iobs* expression, *faire weather* (the original is) *Gold* cometh out of the North. And when we would make any thing faire and beautiful, we *guild* it over.

זהב Iob 37. 22.

5. *Gold is very pliant*, you may bow it; it is reckoned among its natures to be soft and pliant. And this softnesse is from the great quantity of spirits which are in it, which ever helpeth to induce yielding.

Iob 23. 10.

6. *Gold will endure the fire*; saith *Iob*, when I am tried I shall come forth as Gold, that is, I shall lose nothing (*unlesse it be drosse*) I shall not be consumed in the fire. Gold doth not lose by Spirit, and that's their purity.

4. *The Saints are faire & lovely* through the splendour of Christs Golden beauty which shines and sits upon them. It's faire weather, a Golden, a cheereful time with a Family, City, or State when the righteous shine in it. They are the Gold, the beauty of the world. Prov. 11. 10.

5. *The Saints are of a soft and yielding nature.* They have new hearts of flesh filled with Spirit, which makes them pliant and flexible to the will of God. Their hearts do (*as Wax to the Seale*) yield to the impressions of God. Ezek. 36. 26.

6. *The Saints are not consumed in the Furnace of affliction*, though heated seven-fold. Though it burn their bodies into ashes, and reduce the flesh into the first *Atomes*; yet the Saint, the Dan. 3. 12.

by being in the fire it keeps its excellency in deſpight of the envious rage of fiery flames.

7. *Gold can do much, it hath great command in the world*: according to the *Italian Proverbe*, Love can do much, but Gold can do more: it can with worldlings.

8. *Gold is taken out of the earth*: 'tis digged out of the bowels of the earth. There is little difference apparent (till it be refined) between that and other earth.

9. *There is great pains taken, and men are at great coſt and charges about their Gold, till it be of any uſe to them.* Oh what great hazzards have the diſcoverers of the *Indies* caſt themſelves upon,

the Gold is preſerved: *the man in the ſpirit*, which is the Saint, cannot be toucht. The Saints come forth like Gold, that is, ſhining and full of glory. Job 23. 10.

7 *The Saints can do very much*; they are favourites to the great Commander of Heaven and earth, and are thereby very prevalent with God, who ever heareth them. Iſa. 45. 11.

8. *The Saints are called out of the world*, and till Chriſt take them out from the World and refine them, there is no difference betwixt them and other men. Chriſt findes no difference, but makes it. John 15. 19. Rom. 3. 23.

9. *It coſt Ieſus Chriſt much pains, and he was at great coſt and charges that he might purchaſe to himſelf ſome poor ſoules, and make them Golden Saints.* We were not redeemed with corruptible 1 Pet. 1. 18, 19.

upon, that they might be maſters of its Gold.

10. *Gold is ſooneſt melted*; other mettals are moſt courſe and churliſh, not ſo yielding to diſſolution.

ruptible price, ſuch as is Silver and Gold; but with the precious blood of Chriſt.

10. *None melt ſo ſoon as Saints*, when God comes to refine them by the fire of affliction.

Some difference between Gold and Saints.

1. *GOld hath but earth for its principle*; Gold is but yellow earth; 'tis of a very low deſcent. It may ſay to the duſt thou art my mother, and my ſiſter.

2. *The uſe of Gold is but to ſerve the world.* Its imployment is but to be toſt up and down from hand to hand, and be any mans ſervant.

3. *Gold weares away by little and little*, it decayes by uſe, and growes

1. *THe Saints have a ſpiritual principle and original*, they are of a Noble and Heavenly extract; for they are of the Spirit. Saints may ſay to God thou art our Father, and to Chriſt thou art our brother; begotten of the ſame God, though not in the ſame way.

2. *The ſervice of the Saints is to be Gods only*; they are not to be imployed in the worlds work; they muſt not ſerve two Maſters.

3. *But the Saints gaine by ſervice*, and the more they are uſed o

growes to be of leſſe value. The more it's in ſervice, the more it waſts. It keeps beſt out of ſervice. Gold is like all other earthly conſtitutions, they periſh in the uſing.

Rel. 2. 22.

4. *Gold hath its glory from Art*; were it not moulded, and ſhap'd, and furbiſhed by Art, it were of no eſteem.

5. *Gold muſt return to its duſt*, and periſh, and be no more.

2 Peter. 1. 7.

uſed the better they be. For 'tis the nature of grace to increaſe by laying out. Saints are at worſt, when they are ſtanding ſtill. *Grace is the beſt weare, for it weares not out in wearing.*

4. *But the Saints have all their glory from grace.* 'Tis not the work of mans hand, but Gods, that is the Spirit, which makes the Saints glorious.

5. *But the Saints* (though they die) *ſhall live in and with God for ever.*

An

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FINIS.